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THE EDITOR'S PAGE

Who's Who—Dr. Uuras Saarnivaara is professor of theology at the seminary of the Suomi Synod at Hancock, Michigan. Dr. William E. Hulme teaches at Wartburg College, Waverly, Iowa. Dr. Otto H. Bostrom teaches at the Hamma Divinity School of the U.L.C. at Springfield, Ohio. Robert Spieler is a theological professor at Capital University seminary in Columbus, Ohio. C. A. Gisselquist is a minnesota minister of the Evangelical Lutheran Church. One other Lutheran professor, Paul T. Fuhrmann, is represented by a book review.

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A Letter—"After reading your editorial concerning the dedication of the windows at Gloria Dei Lutheran Church in St. Paul, and the statement that was made by the pastor of that church, some questions have arisen in my thinking that I would like answered. Without meaning to make an apology for what was said or criticizing it, I have been wondering if it is fair to judge a whole church on the basis of the statement of one of its pastors. If we are going to use this method on all American Lutheran Conference Churches, I think we are all going to have red faces. Let the Church that is without similar faults cast the first stone. I am wondering if editorials shouldn't try to unify the Church rather than drive a wedge between the divisions that exist."

Sincerely, C. I. J., Wisconsin

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And a Reply—The editorial did not "judge a whole Church on the basis of the statement of one of its pastors." The editor stated (1) that he did not even know whether Gloria Dei church was officially connected with any Church of the American Lutheran Conference; and (2) that the United Testimony, with its fine statement on fellowship, was drawn up by representatives of **all five of the** Conference bodies; and (3) that the nine members of the Committee of 45 who represented the body to which the pastor of Gloria Dei belonged were probably no happier than the other 36 over the statement of that pastor. Does the writer of the letter above think that we should move toward unity by soft-pedaling everything that might possibly cause offense and pretending that it does not exist? That is not the position of the present editor of the Outlook. I think the only possible way we can move toward real unity is to be perfectly honest with each other and put our cards on the table, face up.

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Statues—Not long ago a group of Protestants in New Orleans was protesting against the erection in a public place of a statue of Mother Cabrini, the first American to be canonized by the Roman Catholic Church. The judge denied the protest, saying that there is no objections to statues to any Americans in public places as long as they are not used as religious shrines. That makes sense. Now I learn that we have statues of religious persons of various denominations even in the Capitol at Washington. Oregon is placing the statue of a pioneer Methodist missionary, Jason Lee, in the Capitol. It seems that each state is entitled by law to two statues there to represent it in the halls of the lawmakers. The statue of Jason Lee will be the sixth of a clergyman to be so recognized. Rhode Island has honored Roger Williams, a Baptist; Wisconsin, Father Marquette, a Roman Catholic; Pennsylvania, J.P.C. Muhlenberg, a Lutheran; California, Father Junipero Sera, a Roman Catholic, and Thomas Star King, a Unitarian. It looks like we have no objection to the statues of the saints.

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Ritualism—A speaker at the Southern Baptist Convention in Miami criticized ministers who "place too great an emphasis on ritual, beautiful buildings, and stained glass windows, and are n interested primarily in Bible preac ing. Ritualism, to my mind, kills t spirit," he said, and added that ritua istic Churches in Europe had lost the vigor and that Communism was stron where the Churches were ritualistic. am for Bible preaching too, and I ha done my part to put a brake on ultr high-church tendencies. But "ritua ism" is a word of contempt for all li urgical forms—hymns, prayers, ord for baptism, etc.—for form in worsh is inevitable. But I note a tenden to think that what my church has is form of worship; what yours has ritualism.

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THE REV. J. A. DELL, D.D., Editor
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The
LUTHERAN OUTLOOK

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EDITORIAL

THE PROCEDURE of the government in the case of the dispute between the steel industry and the workers will probably make history. The fact that Caesar and seizer sound alike, and also steel and steal, gave the columnists and cartoonists a heyday. But after all the quips have fallen where they may, there still remains a serious issue to be decided. The issue is, how much authority does the President of the United States have?

Steel Seizure

Under the plea of emergency Congress has granted the administrative branch of the government unusual powers in the last twenty years. And there is no question in the mind of the average American that someone must have authority to step in and resolve situations where the health or wellbeing of the public are endangered either by the stubbornness of employers or workers, or both.

Thus the government has interfered when a coal strike threatened the life and health of many, or a rail-workers' strike threatened to disrupt commerce and communication. An old Latin proverb expresses the principle underlying such intervention: *Salus populi suprema lex* (the safety of the people is the highest law). Under such circumstances the sympathy of the general public has lent its powerful moral support to a government that stepped in and straightened things out in the interest of the whole nation. Someone has to represent the interests of all of us; who can take this responsibility better than the chief magistrate elected by the people?

But that is just where some of the vehement arguments arise in the present case. A steel strike of any duration would be a major calamity to the nation. But those appointed or elected to represent the people's interests in this case apparently forgot their obligation to serve the public, and became special pleaders for one side in the controversy. The Wage Stabilization Board has members who are representatives of industry, others who represent labor, and still others who are supposed to represent the public. However, the members who are supposed to represent all of us seem to be persons with a labor background. The result is that the WSB rulings are heavily weighted in favor of labor, and their recommendations in the case of the steel dispute gave the unions everything they desired.

Similarly the President's address to the public in connection with his decision to seize the steel industry was a highly partisan and biased utterance. It was so one-sided that it could have been written by Philip Murray himself. The President excoriated the steel management as a predatory group insisting on enormous profits. He mentioned a figure of $19 a ton as the amount of profit made by the steel industry, and pictured the owners as being selfishly insistent on maintaining this high profit, though they could easily pay the demands of the workers without requiring an increase in the price of steel. An industry spokesman immediately made clear the extreme partisanship of the President's position by pointing out one thing the President forgot to mention: that the figure of $19 per ton profit was before taxes, and that the government itself took 70 per cent of the so-called profit in the form of taxes.

Mr. Truman seized the steel industry and the representatives of that industry fought the seizure in court. Judge Pine ruled against the government and in effect ordered the mills to be returned to their owners. The government lawyers appealed, and the appeals court by a vote of 5 to 4 granted a stay of Judge Pine's order on condition that the government take the case to the Supreme Court within two days. This was done, and that

is where the case stands at this writing. The Supreme Court at this time consists of nine justices who were appointed either by President Roosevelt or President Truman, both of whom have asked or claimed dictatorial powers under the plea of emergency. Nevertheless it is not a foregone conclusion that the court will favor the government in its decision.

The country awaits the judgment of the Supreme Court with deep interest. The question is, If the President can take to himself dictatorial powers in time of emergency, where do those powers end? What control is there to hold the administrative branch in check? What has become of our well-known theory of "checks and balances" between the legislative, administrative, and judicial branches? What good does it do us to elect our senators and representatives to make laws, if the President is a law unto himself? If the plea of emergency justifies the seizure of power, what prevents the the chief magistrate from claiming an emergency whenever it suits his convenience, or, for that matter, even taking steps to create an emergency?

The Supreme Court may dodge the basic issue by simply ordering that the law of the land—in this case, the Taft-Hartley law—be followed in the steel dispute. But sooner or later the fundamental issue must be decided: is this to continue to be a government where the Constitution stands as basic law and defender of the rights of all, or is it to be a government of personalities?

Pink Fringe Cut Off

FOR A LONG TIME the majority of the members of the Methodist Church have been irked by the activities of the Methodist Federation for Social Action. The Federation is not an official agency of the Methodist Church. But it is composed of Methodists, its officers have been Methodists high in the councils of the Church, like bishops and theological professors, it has the word "Methodist" in its title, and it occupies offices in the Methodist building in New York. The Federation has been distinctly left-wing in its tendency, and it has sometimes been called "Methodism's pink fringe."

At its quadrennial convention in San Francisco the Methodist Church officially cut off the pink fringe from its skirts. It asked the Federation for Social Action to drop the word "Methodist" from its name and to vacate its offices in the Methodist building. It also decided to create its own official Board of Social and Economic Relations. The purpose of the Board will be:

"To implement the functions of the General Conference and of the Methodist Social Creed.

"To make available to the Church membership resource material relating to the field of social and economic relations.

"To respond to requests of local church groups for information and guidance.

"To encourage and stimulate interest and activity in the relation of the program of the Church to social and economic problems.

"To establish service projects where Methodist youth may render Christian service and express their Christian convictions in pioneering and other endeavors at home and abroad.

"To coordinate such work with other general agencies of the Church.

"To work with other general agencies in stimulating Christian social thinking and action."

Another step toward the right was taken by the Methodist Church when it voted to change this sentence in its Social Creed: "We stand for the principle of . . . the subordination of the profit motive to the creative and cooperative spirit." As revised, it will read:

"We stand for the principle of the acquisition of property by Christian processes, and in the right of private ownership thereof with full acknowledgment of stewardship under God and accountability to Him for its use. We espouse no particular economic system, and refuse to identify Christianity with any economic order. We approach every economic order in the commands of our Christ and judge its practices by the Christian Gospel. We firmly believe that it is not only our duty to bring Christ to the individual but also to bring the society within which we live more nearly in conformity with the teachings of Christ. We believe that the free democratic way of life ruled by Christian principles can bring to mankind a society in which liberty is preserved, justice established, and brotherhood achieved."

That is quite different from the spirit of a resolution of the Federation for Social Action less than two years ago that called for immediate recognition of the Chinese people's Democratic Republic and "the seating of its delegates as the official representatives of China in the United Nations, in place of the representatives of a government now rejected by the Chinese people." It is quite different from a speech made at that same meeting of the Federation for Social Action in which the speaker said, "We as Christians should support, and help our government support, the new movements of the world where the people are on the move. . . . Why is it our government, founded by revolution, balks other independent revolutions in the world?" (See *Lutheran Outlook*, September, 1950, p. 259.)

The Methodist Church has not only officially divorced itself from its pink fringe, but has definitely taken a step to the right in the wording of its Social Creed. Congratulations to the Methodist Church.

Tito's Communism

IT HAS BEEN REPORTED that Marshal Tito's Yugoslavia is receiving financial aid from the United States as a buffer-state that would offer some resistance to Communist Russia in case of an aggressive move toward Western Europe. Of course Tito is also a Communist, but the U. S. government, looking anywhere for

allies, prefers to consider him a "good" Communist and worthy of our assistance so long as he is on the outs with Stalin. What kind of political philosophy is this "good" Communism as represented by Marshal Tito?

The Yugoslav dictator drew back the curtain on his position toward all that the West stands for in a recent speech to the Association of Yugoslav School Teachers. He said, "I know that abroad they are throwing stones at us because we are estranging children from God and the Church. But we cannot agree that peoples should give themselves up to superstition because for us all this is superstition. We are not persecuting religion. We are leaving this to the will of every individual man. But we cannot allow that children who have yet to be formed should develop according to the desires of those who are on a completely different road from us. In this respect we shall never give in before any pressure from outside."

In another address to students Tito is reported as saying, "Our youth has lately begun to fall under the influence of religion. We must not allow them to be politically poisoned under the cloak of religious rites."

In other words, Tito's brand of Communism is the same anti-God and anti-religion type as that of Stalin. And Americans are being taxed to support it. Politics makes strange bedfellows, they say, but it is time that American politicians and diplomats learned that it doesn't pay to crawl into bed with every Tom, Dick and Harry who has nothing to recommend him except that he opposes someone whom we oppose. We tried that once before, remember? Stalin's brand of totalitarianism was favored and built up with eleven billion dollars of lend-lease aid because it was opposed to another form of totalitarianism with which we were at war. Now, having given Stalin all that assistance, and having even insisted that Russia enter the war against Japan, we find that we have built up our worst enemy and prepared for ourselves the shameful disgrace of China and Korea.

Now we are repeating the same maneuver with Yugoslavia. A great historian once said that we learn nothing from history except that we learn nothing from history.

Church In Contempt

A UNITED STATES District Court judge in Philadelphia cited a bishop of the Romanian Orthodox Church in America for criminal contempt of court.

It came about in this way. About a year and a half ago a Romanian Orthodox priest of Akron, Ohio, Andrei Moldovan, made a secret trip to Romania. There Patriarch Justinian of Bucharest consecrated Moldovan a bishop and named him the head of the Church in America.

But the Church in America had other ideas as to how its head should be chosen. At its annual convention the Church rejected the Bucharest-appointed bishop and elected Dr. Trifa of Cleveland to be their bishop and head. Attorneys for Bishop Moldovan then went into court and obtained an injunction to prevent the Church from consecrating and installing its newly elected bishop. When the Church proceeded anyway with the rites of consecration and installation, Judge Allan K. Grim cited the new bishop, Dr. Trifa, and four others who had taken part in the ceremonies for contempt of court.

Technically, of course, Judge Grim is right. Law must not simply be flouted. The judge said he sympathized with men "who want to free themselves from atheistic Russia," but added that "an order of the court must be obeyed and treated with respect."

With that principle I agree. But I question whether the injunction should have been issued in the first place. One of the aims of America in World War II, as stated in the so-called Atlantic Charter, was freedom of religion. The Romanian Orthodox Church in America believed in the American principle of freedom of religion. They also believed in the American democratic procedure of choosing their own head. As Americans they had a perfect right to do so without interference from the civil government, for the American Constitution establishes the principle of separation of Church and State.

Why, then, a U. S. court should listen to the lawyers for a disgruntled bishop who was appointed by a foreign authority but repudiated by his own members, is hard to understand. American courts have uniformly held to the practice of declining to assume jurisdiction over the internal affairs of churches except where property rights are in question. This was essentially a difference of opinion within the Romanian Orthodox Church in America as to who should name and who should be their episcopal head. It seems, on the face of it, as though the court assumed an unwarranted jurisdiction in this case. If U. S. courts can step in and grant injunctions whenever an unsuccessful candidate for church office asks them to, the Churches have lost control of their own affairs.

Mustn't Quote Scripture!

(Guest Editorial)

BRACE YOURSELF for a shock, my Bible-loving reader: according to a sectarian clergyman with whom I argued a certain Lutheran doctrine recently, you must not quote Scripture texts to support your religious beliefs!

The worthy (!) "preacher of God's Word" arrived at this remarkable conclusion by a rather devious and dubious route. These neo-theologians assert that our Christian religion is founded on what they call "the Bible as a whole," rather than "the whole Bible," meaning every

part and verse of it. They maintain that some parts of it are very "unscientific," and are therefore obviously not divinely inspired. They therefore condemn the "proof-text" and "locus classicus" method of theology, from which premise it is an easy transition to the conclusion: no doctrine, tenet, or article of faith can rest on any "proof-text" or quotation from Scripture, as that text may not be inspired!

Of course, they reverse the proper process; they have the idea first, getting it from God-only-knows-where other than the Bible (not even disdaining vote-seeking politicos as source). Then, finding that it conflicts with certain specific statements of Scripture, they discard the Scripture instead of the idea! Nevertheless, being Christian theologians (?), they would like to have scriptural authority for their idea, so they fall back on the device: "the Bible as a whole," or "the spirit of the Scriptures," which they consider as something apart from, certainly very different from, certain specific texts. This is quite clear to their superior intelligence (!), but rather confusing to us of simple mind, to whom the "spirit of the Scriptures" would seem to be embodied in its wording and specific statements!

The proper method is, of course, to start with the statements of Scripture as "truth" revealed by God, and from them to derive and formulate the idea into a "doctrine." In that case, then, "quoting Scripture" becomes definite and conclusive proof, as it states the source and foundation of the doctrine.

To the "liberals," however, their method is superior and preferable; it is a fine escape; anything that does not suit their pet and preconceived ideas can be eliminated! We remember the astounding logic (!) of one Reformed Baptist preacher, when a statement of our Lord's was quoted to refute his argument: "But surely Jesus didn't really mean that!"

While so averse to "quoting Scripture," the liberals are not at all averse to quoting, with a smug tone of authority and finality, the writings of a currently popular liberal theologian. The formula is usually: "As Dr. So-and-so has scientifically demonstrated. . . ." For the present time, at least, he will be "quoted"; in another decade he will be forgotten, ignored, or even condemned, and another "light of liberalism" will shine—and be "quoted" with equal authority—for a time!

Aside from the conceited superiority which this attitude reveals toward the Bible as the inspired and revealed Word of God, it is most destructive of reverence and piety towards God and firmness in faith, as it undermines the rock foundation of our Christian faith and sets it in the sand foundation of ever-changing human opinion.

It is also extremely embarrassing to the preacher who finds himself disarmed, deprived of the weapon of the "sword of the Word"! He must either timidly present his own views and interpretation of Scripture, or resort to a continual rehash of the opinions and views of the currently popular "liberal" theologian! (In either case we condole with his congregation!) He is deprived of "authority," Godly authority, behind his preachment being unable to stand before his congregation as the "prophet and apostle of the Lord," and say: "Thus saith the Lord!"

As we wrote elsewhere not so long ago, people will always challenge the authority of other humans; there are not so many, aside from self-styled atheists and agnostics, and the "liberal" theologians who, willy-nilly, find themselves in such company, who are ready to challenge the authority of God!

Christian charity, as well as common sense, forbid accusing these "liberals" of a deliberate attempt to destroy the Christian religion; but if that were so, if one wished deliberately to destroy our Christian religion, no better means toward that end could be conceived by satanic cunning than to destroy faith in the Divine Inspiration and thus the Divine Authority, of that Book upon which our Christian religion rests! The enemies of the Christian Church rejoice exceedingly over the writings and pronouncements of these "liberal theologians," and welcome them into their august company!—And why not? They are repeating the very arguments against the Holy Scriptures that atheists, agnostics, and the ungodly of all ages have used!

As for us—we will go right on "quoting Scripture"; we will continue to preface our sermons with a Bible "text" and in the sermon explain and apply that text and bolster it by "proof-texts"!

For whatever it is worth—and we think that it is vital and essential—we will preach our sermons in the prophetic and apostolic spirit and authority of the scriptural "THUS SAITH THE LORD!"

C. F. Christiansen.

A Re-Examination of Luther's Teaching of the Lord's Supper

Uuras Saarnivaara

THE DOCTRINE of the Lord's Supper was one of the most acute issues of dispute in the period of the Reformation. A large section of the Protestants took a stand different from that of Luther. In our time the situation looks still worse, for a large part of "Lutheran" theology has surrendered the doctrine traditionally held by Lutherans. In 1947 a report was given that only a few theological professors in Germany accepted Luther's position in the doctrine of Holy Communion.[1] In other countries too there are many "Lutherans" who reject it or at least doubt it.[2] In this situation the question arises: Did Luther really have a faulty interpretation of the Scriptural teaching at this point, or has his teaching been misunderstood? In other words, is the opposition to his teaching that has arisen in "Lutheran" circles due to an actual wrong teaching or to a misunderstanding of his doctrine? In order to find out we have reason to make a re-examination of his teaching.

As is known, Luther followed in his teaching of the Lord's Supper the principle that "no man or angel is permitted to do violence to God's word, but it is to be taken in its simplest possible sense and, when there is nothing that forbids it, understood according to its grammatical and literal meaning."[3] In his view, this simple literal grammatical sense of Biblical statements concerning the Holy Supper made good sense, and no other sense was therefore to be looked for. Luther stressed, however, that his teaching should be followed only when it was in full agreement with the word of God. He was aware of his danger of misunderstanding the teaching of the Bible. Therefore he said: "Only the Bible is to be believed, even if all the angels would teach otherwise."[4] He himself thus gives everyone a full right to examine the scripturalness of his teaching.

Recent study of Luther's teaching of the Lord's Supper has arrived at a practically unanimous consensus that his doctrine at this point remained in its general features the same from about 1520 to his death in 1546. He had to battle on different fronts, opposing different errors, but such changes of front did not imply changes in doctrine.[5] We can therefore use his writings from his reformation period without trying to trace the development of his teaching.

a. The Meaning and Blessing of Holy Communion

Luther emphasizes that as to its use, meaning and blessings the Lord's Supper is based on Christ's words by which He instituted this sacrament. The main parts of this institution are the command to eat and drink, and the words, "this is my body," "this cup is the new testament in my blood, which is shed for you, and for many, for the remission of sins." The Holy Supper was to be celebrated in remembrance of Christ.

The Supper is a memorial meal, but it is more than that: "It is the true body and blood of our Lord Jesus Christ, under the bread and wine, given unto us Christians to eat and drink" *(Small Catechism)*. The blessed bread and cup are participation in the body and blood of Christ (I Cor. 10:16). for this sacrament is "a part of the Gospel, nay, it is its sum and substance; for what is the whole Gospel but the good tidings of the forgiveness of sins."[6] As the Gospel is a means of grace in which Christ and forgiveness in His blood are offered and given, so is the Supper.

The Gospel *word* gives the eating and drinking their significance and efficacy, making this act a sacrament. "It is the Word," Luther says, "which makes and distinguishes this sacrament, so that it is no mere bread and wine but is, and is called, the body and blood of Christ. For it is said: *Accedit verbum ad elementum, et fit sacramentum.* When the word is added to the element, it becomes a sacrament. . . . The word must make a sacrament of the element, else it remains mere element."[7]

Through the words of Christ in institution the bread and wine are the new covenant in the body and blood of Christ, given and shed for us for the remission of sins. "These words, together with the bodily eating and drinking, are the chief things in the sacrament; and he who believes these words, has what they declare and set forth, namely, the remission of sins," which is the actual spiritual gift of the Lord's Supper. "Through these words the remission of sins, life and salvation are granted unto us in the sacrament" *(Small Catechism)*.

The external elements and the act of distributing them to the communicants are compared by Luther to seals or pledges which are added to documents to con-

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[1] Hermann Sasse, **The Situation of the Lutheran Church** (transl. by G. W. Ferrell, published in a mimeographed form by the National Lutheran Council, Division of Public Relations, 1947), p. 5. According to Sasse only four or five theological professors accepted then Luther's position.

[2] Olof H. Nelson, who recently has voiced his opposition to the Lutheran doctrine at this point in the **Lutheran Outlook** ("An Inquiry into the Doctrine of Our Lord's Supper," L.O., October 1951), is probably not the only "Lutheran" in America who disapproves Luther's position.

[3] Weimar edition (abbreviated from this on "WA"), 6,509, **On the Babylonian Captivity of the Church**, 1520, chapter on the Lord's Supper.

[4] WA. 6, 490, **On the Misuse of Masses**, 1521.

[5] On the development of Luther's teaching at this point, see e.g. Julius Koestlin, **Luthers Theologie** I-II (Stuttgart, 1901), Fr. Graebke, **Die Konstruction der Abendmahlslehre Luthers in ihrer Entwicklung dargestellt** (Naumburg a.S., 1907), Reinhold Seeberg, **Dogmengeschichte** IV, 1, pp. 323-331, Tuure V. Toivio, "Tämä on minun ruumi ni" [This is my body] (Helsinki, 1940), pp. 48-97, Fred. H. Lindemann, "Luther's Emphasis in the Lord's Supper," **American Lutheran** No. 12, 1947.

[6] WA. 6, 525, **On the Babylonian Captivity.**

[7] WA. 30, I, 223, **Large Catechism**, 1529.

firm their genuineness and validity and to strengthen faith in them. "Even among men it is customary," Luther says, "to confirm pacts and promises not only by words and letters but also by seals and in the presence of witnesses. . . . Likewise, . . . in order that we may be sure of the promise of Christ and would be able to put our trust in it without doubting, He has given us the noblest and most precious seal and pledge, His true body and blood in bread and wine."[8] "The word and sign are found in every promise of God. . . . The word is the testament and the sign is the sacrament. Thus, for instance, in holy communion Christ's word is the testament, bread and wine are the sacrament. Now, as the word has more power than the sign, so the testament has more power than the sacrament. For a person may have and use the word or testament also without sign."[9]

The actual means or conveyer of grace is the word. The remission of sins "is granted unto us through these words in this sacrament."[10] The central and main thing in the sacrament of the altar is therefore the word of God, the Gospel, applied to the communicant personally, and sealed with the external sign.[11]

Since the body and blood are present in the word and in the visible elements, the question naturally arises: What is the manner in which Christ's body and blood are present in the word and the elements, and how can they be present in it? What are the reasons why Luther emphasizes the presence of them in this sacrament?

b. The Presence of Christ's Body and Blood in Holy Communion

The Protestants of the 16th century split up into three main groups on the question of the relationship between Christ's body and blood to the visible elements of the Holy Supper and on the manner of their eating: (1) The Lutherans, (2) the "gross Sacramentarians," and (3) the "subtle Sacramentarians." The *Formula of Concord* describes the last two groups as follows:

"There are two kinds of Sacramentarians: Some are gross Sacramentarians, who declare in plain words openly what they believe in their hearts, that in the Holy Supper nothing but bread and wine is present, distributed, and received with the mouth. Others, however, are subtle Sacramentarians, . . . who partly speak speciously in our own words, saying that they also believe a true presence of the true, essential, living body and blood of Christ in the Holy Supper, however, that it occurs spiritually through faith. Nevertheless they retain under these specious words precisely the former gross opinion, namely, that in the Holy Supper nothing is present and received with the mouth except bread and wine. For with them the word *spiritually* means nothing else than the Spirit of Christ or the power of the absent body of Christ and His merit, which is present; but the body of Christ is in no mode or way present, except only above in the highest heaven, to which we should elevate ourselves into heaven by the thoughts of our faith, and there, not at all, however, in the bread and wine of the Holy Supper, should seek this body and blood of Christ."[12]

Both the Swiss reformers (Ulrich Zwingli, Oecolampadius, etc.) and the Protestant extremists, called *Schwarmgeister*, "Enthusiasts" or "Fanatics," by the Lutherans, held the "gross" view of the Lord's Supper, while Calvin and his followers held the "subtle" view. All the Protestant opponents of the Lutheran view agreed in their conception that Christ is only spiritually, through His Spirit, present in holy communion, whereas His body and blood, or human nature, is in one locally limited place far away in heaven, on the right hand of God, which they understood as a place. They also held that unbelieving or unworthy communicants receive only bread and wine, and nothing else. Against this view, Luther stresses the presence and administration of Christ's body and blood both to believers and unbelievers:

"We hold that bread and wine in the Supper are the true body and blood of Christ, and are given and received not only by the godly, but also by the wicked."[13]

Luther explains in the same chapter that he does not mean trans-substantiation, or a change of the substance of the bread and wine, by his statement that they are the true body and blood of Christ. "For that view agrees best with Scripture that the bread is and remains there, as St. Paul himself calls it (I Cor. 10:16): 'The bread which we break,' and (I Cor. 11:28): 'Let him so eat of that bread.' "

The controversy between Luther and Zwingli on Christ's presence in the Lord's Supper was a conflict between different understandings of the Christian religion as a whole, having their ground in the different concepts of God. With Zwingli God was strictly transcendent, not only in religious, moral, and metaphysical sense, but also in the sense that God was understood to be locally high above the earth, in a local heaven. Because of this peculiar transcendental view of God, Zwingli could not see that there could be any true union between spiritual and material beings, even though he, of course, believed in a spiritual presence of God in this world. His cool humanistic religion had no room for a real mystical union and fellowship between God and man, which was the heart of Luther's Christianity.[14]

The two natures of Christ and the Holy Supper. After

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[8] WA. 8, 616, **On the Misuse of Masses**, 1521.
[9] WA. 6, 518, **On the Babylonian Captivity**, 1520.
[10] **Small Catechism.** The term "sacrament" is here used in its large sense, including both the words and the elements. In the previous statement it is used in its narrow sense, meaning only the elements.
[11] J. Th. Mueller, "Notes on Luther's Interpretation of John 6:47-58," **Concordia Theological Monthly**, No. 11, 1949, p. 822, says aptly: "What is essential is the fact that the Sacrament is properly nothing else than the **Verbum Dei** or the **evangelium Christi**, applied to the communicant under the pledge of Christ's body and blood." Cf. also Gustaf Ljunggren, "Luthers nattvardslära," **Ordet och tron.** Till Einar Billing paa hans sextioaarsdag (Uppsala 1931), p. 198.
[12] **Formula of Concord**, Epitome VII (**Concordia Triglotta**, St. Louis, Mo., 1921, p. 809).
[13] **Smalcald Articles** III, vi (Concordia Triglotta, p. 493).
[14] Yngve Brilioth, **Nattvarden i evangelisk gudstjänstliv** [The Lord's Supper in evangelical worship life] (Uppsala 1926), pp. 256f. Cf. Aulis Zidbäck, **Juhani Raattamaa eräiden Lutherin ydinnäkemysten uudistajana** [J.R. as a renewer of some basic insights of Luther] (Turku 1941), p. 23.

His incarnation, Luther teaches, Christ is always and in all circumstances the divine-human savior. In Him God and man are united into one person. Wherever therefore Christ is present, He is present in His entire person. Whatever Christ has done or does, He performs it as an individual divine-human person.

"He does not have two persons," Luther says, "but only one person. Where He is there He is as one undivided person. . . . If you could show a place where God alone is present and not the man, then the person would be split up into two parts, and the two natures would be separated from each other by time and space. You cannot peel the divinity from the humanity and place it somewhere where the human nature is not present; for then you would divide the person."[15]

It is obvious that in his teaching of the person of Christ Luther takes seriously the statements of the Creed of Chalcedon (451), in which the Christological controversy of the Ancient Church was settled as far as the Church Universal (Catholic) was concerned. That Creed states that Christ is truly God and truly man, . . . one and the same Christ, Son, Lord, Only-begotten, in two natures, inconfusedly, unchangeably, indivisibly, inseparably, the distinction of the natures by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one person and one subsistence, not parted or divided into two persons, but one and the same God and Only-begotten, God the Word, the Lord Jesus Christ."[16]

Luther blames the Zwinglians for a Nestorian dividing of the two natures of Christ in a way which splits the person into two parts that are separated from each other by space. "We cry out of them," Luther says, "that they split up the person of Christ into two parts, as if He were made up of two persons. . . . For where the works are divided, there the person too must be divided."[17]

From the point of view of the doctrine of the Lord's Supper, the different views of Lutherans and Zwinglians concerning the meaning of the "right hand of God" are of special significance.

Christ says, "All authority (power) hath been given unto me in heaven and on earth" (Matt. 28:18). He exercises this authority or power while "sitting" on the right hand of God. Luther believes that He does it as God-man, being present everywhere in His entire person. In His glorified state His human nature, although it in itself remains glorified human nature, partakes of the properties of His divine nature *(communicatio idiomatum)*, also of its omnipotence and ability to be present wherever He wills (ubiquity). In this manner the two natures are "concurring in one person and one subsistence," as the Chalcedon Creed states.

The Zwinglians hold that the "right hand of God" is a definite, locally limited place in heaven. Luther believes that it is divine omnipotence, which can be present wherever He wills or everywhere. "They cannot prove," Luther says, "that the right hand of God is a definite place in heaven. Therefore my assertion stands that Christ's body is everywhere, when it is on the right hand of God, which is everywhere. We do not know how this comes about, just as we do not know how God's right hand is everywhere."[18]

It can hardly be denied that the Bible never speaks of the right hand of God as a place in heaven but as God's active power, operating in His creation (Ps. 20:7, 118:15-16, Luke 51, Isa. 53:1, John 12:36, Acts 13:7, etc.). Luther's view at this point is therefore Biblical. His understanding of the unity of the two natures of Christ in one person is in harmony with the Creed of Chalcedon.

It is rather generally admitted in our time that Zwingli's doctrine of the relationship between the body and blood of Christ and the visible elements in the Supper is based on a faulty christology, which is essentially Nestorian.[19]

Luther sets Christ's presence and work in holy communion into the context of His entire work for the salvation of men. Christ performed His prophetic, high-priestly, and royal work here on earth as one undivided divine-human person, and He was raised to the right hand of God, or to divine authority and power, as God and Man in one person. He rules and operates in His Church, as the Head of His body, as Christ, the God-Man, but does it in His glorified state, or state of exaltation, in which His human body is not subject to the limitations of this material world. As such He also is present in His Supper, being able to give His true body and blood, crucified on Calvary but now glorified, to the communicants, according to His words of institution.

Luther hoped at the outset that the presence of Christ's undivided divine-human person, or His Spirit and body-blood, in the Supper would be simply believed, without making any attempt to explain the manner of this presence. He wrote in 1520:

"I rejoice greatly that the simple faith concerning this sacrament is still to be found at least among common people; for as they do not understand, neither do they dispute whether that which is present are the accidents or the substance, but believe with a simple faith that Christ's body and blood are there, leaving to those who have nothing else to do the business of disputing about that which contains them."[20]

Four years later Luther again recommended a simple faith with regard to the Lord's Supper, counselling Christians to consider their personal participation in the blessings of the Holy Supper, rather than the difficult

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[15] WA. 26, 332f., **Large Confession concerning the Lord's Supper**, 1528. The **Formula of Concord** bases its teaching of the Supper mainly on this book of Luther, stating: "The grounds on which we stand against the Sacramentarians in this matter are those which Dr. Luther has laid down in his Large Confession concerning the Lord's Supper" (Epitome, vii, **Concordia Triglotta**, p. 811).

[16] Philip Schaff, **The Creeds of Christendom** I, 29f.

[17] WA. 26, 324, **Large Confession**, 1528.

[18] **Ibid.**, pp. 324f.

[19] Walter Koehler, **Zwingli und Luther** I (Leipzig 1924), p. 627, says that the weak point of Zwingli's christology is his separation of the natures of Christ so that they seem to form two persons ("als wären's zwei Personen"). Zwingli does not understand the works of the two natures of Christ as works of one person but regards them as separate works of the two natures. Cf. also Paul-Wilhelm Gennrich, **Die Christologie Luthers im Abendmahlstreit 1524-29** (Koenigsberg i. Pr. 1929), pp. 61, 83f.

[20] WA. 6, 510, **On the Babylonian Captivity**, 1520.

question of the possibility and manner of the presence of Christ's body and blood,

"Here, here is the precious treasure; keep your eyes fixed on it and do not care for the follies which keep universities busy. They try to find out how the body of Christ can be present and hidden in such a small place. Be not perplexed on account of this wonder. Hold to the word and try to appropriate to yourself the blessing and fruit of the Lord's Supper, namely, the forgiveness of your sins."[21]

Luther's opponents did not, however, allow him and his followers to have this simple faith and merely care for the personal appropriation of the blessings of the sacrament. By attacking and ridiculing his doctrine they compelled him to give theological arguments for his view. These theological intricacies were, however, annoying to him, for practical Christianity in simple faith and obedience to the Lord was the heart and aim of his reformation work. He expressed his feelings at this point in 1527 in the following words:

"It is an annoying thing that one must spend his time for such a trick of the devil, for Christ did not command us to investigate in what manner His body is in the bread."[22]

As in his reformation work in general, Luther wanted in the doctrine of the Lord's Supper preserve the Biblical text in its simple literal sense as the norm and rule of faith. He exerted all his powers against all attempts to deviate from this simple sense. "We want to preserve the text concerning the Lord's Supper in its simple, sure, and trustworthy meaning in its every syllable and letter," he wrote in the midst of the great controversy on holy communion in 1528.[23]

Luther had two reasons why he so firmly held to his doctrine of Real Presence: Firstly, because, in his view, the New Testament clearly taught it, and secondly, because it gave a strong guarantee of the reality of the gift of God's forgiving grace in Christ in the Supper.[24]

The interpretation of the words of institution. In their interpretation of the words of institution Zwingli and Oecolampadius held that the word "is" means "signify": Christ's body and blood are actually far away in heaven, on the right hand of God, and are merely represented, signified, or symbolized by the bread and wine. Zwingli applied here a figure of speech called *alloiosis* (invented by himself), which means that one thing is mentioned, another thing signified. Christ *says,* "This is my body," "This is my blood" (or, according to Luke, "This cup is the new covenant in my blood . . ."), but He *means,* These are not my body and blood, for they are far away; they merely signify and symbolize them, in order to bring them to your remembrance.

Luther took the words of Christ literally, understanding them to mean that Christ's body and blood are truly present and given in and through the bread and wine, although they remain bread and wine as to their substance. The grace of forgiveness is in the body and blood of Christ, not in their mere symbols. Mere bread and wine do not contain and give this grace. The cup is "not the new covenant in, through, or because of its silver," Luther says, neither is it "because of the wine," but because and by the power of the blood of Christ in it."[25] "The bread and wine contain the body and blood of Christ. The body and blood of Christ contain the new covenant. The new covenant contains the forgiveness of sins."[26]

Luther attacks furiously Zwingli's *alloiosis,* because it makes the whole Bible uncertain and deprives the Christian of the word of God. For if the Bible says one thing and means another, we can never be sure of its meaning. "Beware, beware, I say, of that *alloiosis,*" Luther says; "it is the devil's mask; for from it is born such a Christ according to whom I would not wish to be a Christian."[27]

As we have pointed out, Luther preferred simple faith in the words of Christ. He uses the theological doctrines of the communication of properties and ubiquity only to show that the body and blood of Christ, or His human nature, crucified on Calvary but now glorified, *can* be present everywhere where the Supper is celebrated, as Christ says in the words of institution. His opponents asserted that such a presence is impossible, and Luther's interpretation therefore unreasonable. It is this assertion that Luther wanted to refute, although he felt the whole argument annoying and a simple faith desirable.[28]

The "sacramental union." When Luther tries to explain the real presence of Christ's body and blood in bread and wine, or the union between them in this sacrament, he illustrates the matter with an analogy: When John saw the Holy Spirit come down upon Jesus in the form of a dove, he could say: This is the Spirit, meaning that the dove he saw was the Spirit. As to the external, visible form, that which came upon Jesus was a dove. But in reality it was the Holy Spirit. Likewise Luther says, "you are justified to point to the bread and say, This is Christ's body. He who sees the bread sees the body of Christ, just as John said that he saw the Holy Spirit when he saw the dove. In a like manner it is right to say: He who takes this bread receives the body of Christ, and he who eats this bread eats Christ's body."[29]

The dove and the Holy Spirit were two different things. There was, however, such a union between them that it was right to say: This dove is the Holy Spirit. The Spirit chose to appear in the form of a dove, al-

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[21] WA. 15, 494, **Church Postil,** Palm Sunday, 1524.
[22] WA. 23, 209, **Dass diese Worte Christi, 'Das ist mein Leib,' etc. noch fest stehen, wider die Schwarmgeister,** 1527.
[23] WA. 26, 265, **Large Confession,** 1528.
[24] A. C. McGiffert, **Martin Luther. The Man and His Work** (New York, 1911), p. 327.
[25] WA. 26, 465, **Large Confession of the Lord's Supper,** 1528.
[26] **Ibid.,** p. 478.
[27] **Ibid.,** p. 319.—Luther deals with the teachings of Zwingli and Oecolampadius particularly in **op. cit.,** pp. 323-432.—A good comparison of the views of Luther and Zwingli is found in Henri Strohl's article "Bucers tolkning av Luther" [B's interpretation of Luther] **Svensk Teologisk Kvartalskrift** 1939, pp. 142ff.
[28] Luther's interpretation of the words of institution have been judged in different ways even among the Lutherans of our time. Some regard it as exegetically correct, others reject it as wrong. Of the different attitudes of modern Lutherans at this point see e.g. Gollwitzer, **op. cit.,** Paul Althaus, "Luthers Abendmahlslehre," **Jahrbuch der Luther-Gesellschaft** 1929, pp. 29-42, Paul Althaus, **Die lutherische Abendmahlslehre in der Gegenwart** (Muenchen 1931), p. 38; Brilioth, **op. cit.,** p. 178, Toivio, **op. cit.,** 176-183. In America Olof H. Nelson, **op. cit.,** rejects the interpretation of Luther and defends the Zwinglian view.
[29] WA. 26, 442, **Large Confession,** 1528.

though He was no dove. Luther did not assert that the union between the dove and the Spirit is similar to the union between the visible elements and Christ's body and blood in the sacrament. There is, however, a certain amount of analogy between them, for in both cases that which is heavenly and divine becomes perceptible to man in an earthly form. On this basis Luther asks:

"Why could we not say concerning the Lord's Supper, 'This is my body,' even though the bread and body are two different things—and although the word points to the bread? We are speaking here of a union of two things, and I wish to call it a sacramental union, because the body and blood of Christ are given in it for a sacrament to us. It is no natural union, neither is it a personal union, as is the union of God with Christ. Possibly it also differs from the union between the dove and the Holy Spirit, or between a flame and an angel. It is, at any rate, a sacramental union."[30]

In his Catechisms Luther explains this sacramental union by using the preposition *under:* The body and blood of Christ are under the form of bread and wine.[31] Luther does not, however, mean that the body and blood of Christ are *locally* enclosed or hidden under the bread and wine. He states expressly that it is a supernatural and incomprehensible presence that he thus tries to express. He points out that except for the local presence, there are several kinds of supernatural presence, of which the presence of Christ's body and blood in bread and wine is one. He says this against the accusation of his opponents that he teaches a local presence in the sacrament.[32]

Since the sacramental union between Christ's body and blood and the visible elements is supernatural, "the substance of the bread and wine remain unchanged,"[33] and the union exists only at the time of the administration of the Holy Supper, not permanently, as the Catholics teach.

Luther's opponents blamed him for teaching a "Capernaitic" or natural eating of the body and blood of Christ. They could refer to some statements of the Reformer which, taken from their context, seemed to contain such a view. Luther wrote, for instance:

"He who eats and chews this bread eats and chews the true and real body and blood of Christ, not the mere bread, as Wyclif teaches; for this bread is Christ's body, just as the dove is the Spirit and the flame an angel." "He who takes this bread takes the body of Christ, and he who breaks this bread with his tongue or teeth breaks the body and blood of Christ. . . . Nevertheless, it remains true that nobody sees, holds, eats, or chews Christ's body, as one sees and chews other meat; for what is done to the bread is rightly ascribed to the body of Christ, since there is a sacramental union between them."[34]

Luther explains in the same manner the relationship between the suffering of Christ's human and divine natures: When Christ was mistreated and crucified, it was the human nature that was mistreated and crucified; yet, because of the personal union of the two natures, it can be said that the Son of God was crucified, and that it was God who suffered and died. Nevertheless, the divine nature as such could not die.[35]

Christ's presence in the different means of grace. Luther's teaching of the real presence of Christ's body and blood, or His human nature, together with His divinity, in the Lord's Supper cannot be properly understood apart from his teaching of His presence in the means in general. We lack the proper perspective and context if we treat the doctrine of the real presence in holy communion separately. This simple fact has not been always understood, and therefore Luther's teaching at this point has been often seen in a false light.

A fairly common opinion among Protestant, and even Lutheran, theologians is that the "plus" of the Lord's Supper, as compared to the other means of grace, is the special presence of Christ's body and blood, which in this sacrament is different from the other forms of the Gospel administration. It is thought that only in the Supper do we receive the body and blood of Christ in a real way, as guarantees of forgiveness of sins. In the other means of grace, the word in its various forms and baptism, we receive the mere promise and the blessings of the sacrifice of Christ's body and blood.[36]

This view is, however, wrong. It is refuted by the following two facts: First, Luther means by the presence of Christ's body and blood the presence of His human nature, crucified on Calvary and now glorified; Christ is present in His Supper as the entire Christ, our divine-human Savior, not only as to His divine nature or Spirit. Second, Luther speaks of the real presence of Christ in other means of grace too. He says, for instance, that Christ's blood is mixed with the baptismal water, so that it is "a water beautifully reddened by the precious rose-red blood of our Savior"; in baptism "is mixed together the water and Christ's blood. Baptism into water is therefore in reality washing and cleansing with the blood of Christ."[37]

Luther does not mean here a mere symbolical presence of Christ's blood in the baptismal water, for he does not believe that a mere symbol saves or cleanses from sin. Christ's blood cleanses from sin only when it is really present.

That Luther teaches the real and actual presence of Christ's body and blood in the *word* is seen from the fact that he believes in the eating and drinking of them

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[30] **Ibid.**

[31] Sub pane et vino, unter dem Brot und Wein. Cf. **Augsburg Confession,** X.

[32] WA. 26, 327f., **Large Confession,** 1528.—The Lutheran view at this point is often, particularly outside the Lutheran Church, described by the term **consubstantiation.** If this term is understood to mean a local presence, it cannot be used of Luther's view; but if it means a supernatural presence, it may. Since the word is understood in different ways it is too ambiguous for a **terminus technicus** of the Lutheran doctrine. The **Formula of Concord** explains in harmony with Luther that the Lutherans do not mean a local inclusion in the bread (nec sentiunt fieri localem inclusionem in panem, II, vii). Toivio, **op. cit.,** p. 146, says that the word **impanation** describes the view of Luther. J. Th. Mueller, **Christian Dogmatics** (St. Louis, Mo. 1934), p. 528, is right in denying this.

[33] WA. 26, 229, **Large Confession,** 1528.

[34] **Ibid.,** p. 442.

[35] **Ibid.,** pp. 319-324.

[36] Such a view is given e.g. by Helmut Gollwitzer, "Luthers Abendmahlslehre," **Abendmahlsgemeinschaft** (Beiheft 3 zur "Evangelischen Theologie," München 1937), pp. 120ff., and Toivio, **op. cit.,** p. 108.

[37] WA. 21, 285, **Church Postil,** 1st Sunday after Easter, epistle sermon, Cruciger's Summer Postil.

by faith in the word. He deals with this question particularly in his explanation of John 6:47-58. Christ does not speak, Luther says, of the sacramental eating and drinking of His body and blood when He says, "My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him." The Lord speaks here of what happens through faith in the Gospel. At the time when He said these words, the Lord's Supper had not yet been instituted, and was therefore wholly unknown to the disciples. Luther writes on these words, and of Christ's speech in John 6 in general:

"He says, 'My words are spirit, and they are life,' which shows that He is speaking of a spiritual eating, whereby he who eats has life. . . . But no eating can give life save the eating by faith, for that is the true spiritual and living eating, . . . as Augustine says, . . . 'Believe, and thou hast eaten.' For the sacramental eating does not give life, since many eat unworthily. He cannot therefore be understood as speaking of the sacrament in this passage. . . . If Christ enjoined in this passage the sacramental eating, then by saying, 'Except ye eat my flesh and drink my blood, ye have not life in yourselves,' He condemned all infants, invalids, and those absent or in any manner hindered from the sacramental eating, however strong their faith might be."[38]

Were the body and blood of Christ not really present in the Gospel-word, it would not be possible to eat and drink them by believing this word. From this we may conclude that Luther believes in the real presence of Christ's body and blood—and of the entire Christ—in the word, just as He is present in baptism and eucharist.

In fact, Christ is present *basically in the word,* and through the word in the sacraments. Luther says in his *Small Catechism* that both in baptism and the Lord's Supper the forgiving grace is given through the word: "It is not the water indeed that produces these effects, but the word of God, which accompanies and is connected with water, and our faith which relies on the word of God connected with the water. . . ." "The eating and drinking, indeed, do not produce them [the salutary effects of holy communion], but the words . . . and he who believes these words, has that which they declare and set forth, namely, the forgiveness of sins."

Since the word of God and faith in this word produce the saving effects of the sacraments, Christ must be primarily present in the word. In his writings of the Lord's Supper Luther explains the manner how Christ is present in the sacrament of the altar as follows:

"He has comprised Himself *(sich gefasset)* in the word, and through the word He comprises Himself *(fasset er sich)* in the bread."[39] "If the new testament is in the Lord's Supper, then forgiveness of sins, the Spirit, grace, life, and all salvation must be there. All this contained in the word. . . . The words have the first place. . . . The words make the bread and wine a sacrament. The bread and cup comprise in them the body and blood of Christ. The new testament is comprised in Christ's body and blood."[40]

Christ comprises Himself primarily in the word, and then, through the word, in the visible elements. The word is the actual means of grace and the actual carrier of the presence of Christ. This feature of the teaching of Luther has not been sufficiently noted when his view of the real presence of Christ's body and blood in holy communion has been discussed, and therefore the whole thing has been seen in a wrong light. Luther does not teach any *special* presence, different from the word, in the Lord's Supper. The only distinctive feature of this sacrament is the manner of administration, namely, that it has special signs of the presence of the body and blood of our Lord, to assure us of His presence, as seals or pledges of it. Being ordained by Christ Himself, they guarantee the presence of His body and blood in this sacrament—but His body and blood are just as truly and really present also in the word, and in baptism. In all of them Christ is present in a supernatural in incomprehensible manner.[41]

This fact throws light on Luther's intention in speaking of the eating and drinking of Christ's body and blood with the mouth, by both believers and unbelievers *(manducatio oralis, m. indignorum),* which has been one of the chief rocks of offence in his teaching.

c. Eating and Drinking with the Mouth

One of Luther's fundamental insights is that God's saving work has its external and internal side: The Holy Spirit, Luther says, "teaches us to know such work of Christ and to use it for our benefit . . . externally and internally: internally through faith and other spiritual gifts; externally by means of the Gospel, baptism, and the sacrament of the altar, . . . through which He comes to us and puts in us into effect the suffering of Christ, making it beneficial for our salvation."[42]

The outward side is first: We must first hear the word and receive the sacraments. The Holy Spirit makes in our souls effective the promise that we thus hear and perceive with our senses. When we hear the Gospel we perceive it with our ears. The sound of the Gospel goes into our ears, just as the bread and wine enter into our mouth. Christ is in the Gospel—both in His divi

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[38] WA. 6, 502, **On the Babylonian Captivity**, 1520 (Philadelphia ed. II, 178).—J. Th. Mueller, "Notes on Luther's Interpretation of John 6:47-53," **Concordia Theological Monthly**, No. 11, 1949, pp. 803-81 shows how Luther explained throughout his life that John 6:47- speaks of spiritual eating through faith. Mueller mentions five arg ments that Luther gave for this interpretation.

[39] WA. 19, 493, **Sermon von dem Sakrament**, 1526.

[40] WA. 26, 478, **Large Confession**, 1528.

[41] Several students of Luther's teaching of the Lord's Supper ha shown that, in his view, there is no essential difference in the R Presence in the various means of grace. Karl Jäger, **Luthers r ligiöses Interesse und seine Lehre von der Realpräsenz** (Giessen 190 pp. 32f., and Fr. Graebke, **op. cit.** p. 39, show that, according to L ther, the difference between the word and the sacraments is not the gifts but in the manner of administration. Erdman Schott, "L thers Anthropologie und seine Lehre von der **manducatio oralis** wechselseitiger Beleuchtung," **Zeitschrift für systematische Theolog** 1931-32, pp. 596-601, says emphatically that, according to Luth there is no difference between Christ's real presence in the word a the sacraments.

Martin Bucer, the reformer of Strassburg, tried to hold to the mid way between Luther and the reformers of Switzerland, being, ho ever, much closer to Luther. Henri Strohl, **op. cit.**, pp. 143ff., sho that Bucer regarded the sacraments as true means of grace **(vehicu gratiae)**, and believed that Christ's body and blood are present in the means of grace. Thus, Luther and Bucer were unanimous in main things. This was probably the reason why Luther did not tack Bucer as he attacked the Swiss reformers.—John Calvin was follower of Bucer, and consequently his conception of the means grace was closer to the Lutheran than to the Zwinglian view.

[42] WA. 26, 506, **Large Confession**, 1528.

nd human nature, His Spirit and His body and blood—, nd through the Gospel in bread and wine. We get Him herefore into our ears in the same sense as we get Him nto our mouth. His body and blood are taken into the ars in the same sense as they are taken into the mouth. n the external and objective sense, the Gospel enters nto the ears and the bread into the mouth of believers nd unbelievers alike. Both hear the sound of the Gos- el and receive the external elements. There is, there- ore, no essential difference between the eating and earing of the unbelievers and believers.

Since this feature in Luther's teaching has not been oticed, offence has been taken only at his doctrine of *manducatio oralis,* eating with the mouth. Even the Zwinglians, of course, must have admitted that the Gos- el is externally heard by believers and unbelievers like. But it has never occurred to them, or the other pponents of the Lutheran doctrine (and in general not even to the Lutherans themselves), that the same thing applies to the Lord's Supper.

The voice and external elements alone are received n the natural, external way, and Christ—both His divine nd human nature, Spirit and body-blood—in them in the objective sense. But only the believers receive and apprehend them in the spiritual manner. However, were Christ not present in the voice of the word and in the elements, He could not be received and apprehended by faith. Faith can only take hold of what is really present and existent, not of something that is unreal or far away.

When Christ is present and is received in the word and the sacraments, the only actual difference is in the senses with which the Gospel promise is perceived: Whether with the hearing and the touch and taste of the mouth, or with hearing *and* the seeing and feeling in baptism, or *only* with the sense of hearing (or sight, when the Word is read). The external elements and acts in the sacraments are merely seals or pledges which confirm the promise of the Gospel.

In whatever form the Gospel promise is applied to us, the general principle is the same: God's speaking to us and His offer of grace take place through external means. It is through them that the Holy Spirit speaks to us and works faith in our hearts, saving us from sin and leading us to God.

(To be concluded)

The Lutheran Church at Its Cutting Edge

William E. Hulme

ON MARCH 5th of this year the professors in the Division of Christianity and Philosophy in Lutheran Higher Education got together for a conference. The purpose of this conference—the first of its kind—was to spend the day in the exchange of ideas to stimulate creative thinking within this central division of Christian Higher Education. Leaders in the field came from ten colleges in the midwest representing an affiliation with six independent Lutheran bodies: the American Lutheran Church, the Danish Lutheran Church, the Evangelical Lutheran Church, the Lutheran Free Church, the Synodical Conference (Missouri Synod), and the United Evangelical Lutheran Church.

What began as just another conference among the Church-related colleges of a particular denomination turned out to be an enthusiastic fellowship with an almost prophetic appeal. Not only was the spirit of Lutheran unity obvious as a present reality, but there was unanimous feeling that the Lutheran Church as an educational institution denounce the idea that Christian Higher Education is "education plus" and inaugurate an educational approach that is radical throughout in its difference from the education of the secularists. To do this, said the conference, Lutheran theology must declare an end to its feud with philosophy to clear the way for a working partnership between revelation and science, that the Christocentricity of the Lutheran Church be not only in its confessional stand but also in its college curricula.

I

The Lutheran Church probably more than any other denomination is a confessional church. The articles of faith as expressed in the Augsburg Confession are subscribed to today as they were in the sixteenth century, not only in so far as they agree with the Word of God *(quatenus),* but because they *do* agree *(quia).* As a result the Lutheran Church in America escaped the internal conflict between liberals and fundamentalists that shook the majority of denominations in the recent past. Yet this conflict has had its effect even so. Although unscathed internally the Lutheran Church has watched with apprehension these intra-denominational battles, feeling even more urgently than before the need to guard the age-old doctrines of the Faith.

Our need to preserve has led us to be defensive against freedom in thought. Although not outwardly stated there is nevertheless an inner feeling that to look boldly into all inquiry and critical thought is dangerous to the truth. We see the results of this "indoctrination" in our college students. There is no room for an epistemology of faith: in the realm of doctrine one accepts, he does not think. The student however *does* think in his other areas of learning. Our fear of freedom in thought there-

fore leads not only to an isolative departmentalization in our educational system, but also to a compartmentalization of knowledge in the minds of our people. One holds to his faith by keeping it in that area of his mind where it can neither touch nor be touched by his other areas of learning.

Our fear is irrational. There is nothing unreasonable about evangelical theology. In our day unreasonable no longer means nonrational. The atomic age has blasted this arbitrary limitation upon reason. Today it is unreasonable not to accept the nonrational simply because it is incomprehensible. In fact our evangelical doctrines are being "justified" in the continuing development of the sciences of human nature. Depth psychology for example is turning out data which is becoming increasingly identical—although expressed in scientific terminology—with the orthodox doctrine concerning human nature, its ills and its needs. Truth is its own defense: our fear of losing it is a betrayal of our trust in it.

Lutheran theology—or for that matter any revealed theology—in its withdrawal from freedom in thought has precipitated a real ivory tower for itself in higher education. The feud with philosophy goes back to Luther's battle against Aristotle and the Thomists. But Aristotle is no longer the threat. Where Luther railed against the old Greek sage for destroying man's soul at death, the textbook most widely used in the psychology courses in Lutheran colleges treats man as though he had no soul at all. The student is confronted with a schizophrenic picture of education which, rather than preserving spiritual truth, confines it, and thus blocks spiritual growth. Revelation was never meant to be a substitute for creative thinking; rather it should serve as a guide and incentive to such thinking. All truth is one. The great need is for a basic philosophical approach to education which is related to revelation, so that we may have not only a unity of approach in the various departments of Christian higher education, but also an approach which is in line with the unity of truth.

Theoretically we have recognized a natural knowledge of God as well as a revealed knowledge of God. In practice however we think of God in terms of theology and are suspicious of this natural source of knowledge. We ignore it. This is how science got away from religion. If science needs a Christian orientation for a sense of values with which to interpret its principles, the teaching of revelation needs the data of science for a more effective interpretation of truth. As one of our number said, "I am indebted to the heathen professors of sociology at the university for my understanding and appreciation of the Church." Sociology gave him no understanding that was not in the Scripture. It did however open to him the full implication of the Scriptural concept of the Church.

I myself have had a similar benefit from the study of psychology. Because of what I learned from this science I have gained an appreciation of the doctrine of the atonement that the study of theology itself could not give me. Recently I inaugurated a course in the psychology of religion. Students who have taken it see the benefit from the course in their ability to comprehend in a fuller and more relevant light many of the sayings of Jesus and of Paul which they may have even known from memory as a result of previous religious instruction. The study of nature, human and otherwise, works together with the study of revelation in an unbeatable combination for a deeper understanding of religion and life. Here is the ultimate in a harmonious relationship between science and religion. Christian education is unique—from its roots through its trunk to its branches and, we hope, in its fruit.

II

Students in church colleges are less affected by the current mood of the younger generation, but they *are* affected. We see in a modified version what the secular schools and the army camps see unabridged. Youth with no expectations. Youth no longer desirous to climb to the top of the mountain but content merely to dig out a niche in its side. Youth who know they need a faith, but do not know how to get it or where to look for it, and who are not doing much to find out. Youth with no great hates and no great loves; no heroes or villains; no fire or rebellion. Youth adjusted, but adjusted to nothing.

They see the clay feet where we would like them to see the halo. Seemingly they can no longer be challenged by the Church, or by theology or even by the clergy. In the collapse of these symbols of religion, however, the Master Himself has emerged unscathed. Youth is still challenged, perhaps more than ever, by Jesus Christ.

There should be no mystery in this. Youth of today are hypersensitive to anything that hints of hypocrisy. To them the fine talk in the world is in ugly contrast to the mess in the world. Their favorite pastime is debunking the "phony." Who was more death on the phony than Jesus? And the most phony of all to Him was the church of His day. Perhaps youth sees some of this same phonyness in the Church today. "What good does it do them to go to Church if they don't live it?" they ask. Perhaps youth is closer to Christ than we realize. To them He is the contrast to all they despise. For two thousand years He has been the epitome of honesty and sincerity.

These young people are hungry for security because they are so very insecure. It is not the economic or even the military stress that is the basis of their insecurity. These are the children who were raised in the era of the working mother and of the eclipse of anything but a formal religion in the home. They are lacking in the tie of a close relationship, in the sense of belonging that comes from feeling loved. Their favorite retort, "what's the use!" is the cry of the uninspired and the unattached.

Fortunately the answer to the mood of today is one

o which youth is receptive. The challenge of the classroom in religion is to lead the student from his respect for Christ to a personal relationship with Him. The eldest of our group, warmed by over sixty years of experience in the teaching of Bible and in Scandinavian piety, said it for us: "Our aim is to make the personality of Christ the center of everything, absolutely everything." The teaching of the evangelical doctrines is a means to an end; the way of salvation is no mere formula but an experience. The end of the teaching process is Christ Himself in the tie of love that gives security and confidence. It is the teacher who has this relationship that can give it: the radiance of his own vision is contagious. Emerson was right: it is the spirit that teacheth.

It was a refreshing conference and filled us all with renewed enthusiasm. There was also an awareness of something more. It was a feeling of having given birth not only to ideas but to a future. Could this be the Lutheran Church at its cutting edge?

Elements in the Eucharist

C. A. Gisselquist

ONE FEELS that in speaking against the *United Testimony on Faith and Life* he is, as it were, speaking against the Declaration of Independence or the Constitution of the United States. My own deep heart satisfaction in the prepared doctrinal statements is only marred by what I feel is a rather dogmatic and intemperate insistence on the use of Elements in the Sacrament of the Altar. To maintain that only the use of unleavened bread and fermented wine are permissible in the Sacrament of the Altar is to do violence to the practice and feeling of many of our congregations.

My childhood congregation where I first witnessed the Sacrament of the Altar and at the Confirmation Service first partook make use of ordinary grocery store grape juice. My first parish had practiced this mode and though my college and seminary experiences had accustomed me to fermented wine I could not but continue with my people their practice of ordinary grape juice. To maintain that I was in error in saying in the Distribution: "This is the Blood of Christ" simply because the "Fruit of the Vine" had not advanced to the state of fermentation seems in utter violation to the experience of reality which in that simple service was ours.

In my present parish we continue the use of fermented wine because for a number of years this has been the practice. I have no desire to change though a generation previous grape juice had been used. It was in my present location that at that time a pastoral communion service in conjunction with a Circuit meeting was marred by one of the neighboring brethren refusing to go to the Altar because the "Cup" contained not the fermented wine that he demanded but grape juice as used by the congregation in their observance of the Sacrament. Should I tell my people that because we now use fermented wine that we are having a genuine Communion whereas your pastor of sainted memory who practiced differently was defrauding you? One elderly woman told of an announced communion service in her country church where the pastor had failed to bring the Element for the Cup. The congregation was assembled for the Sacrament so this good soul volunteered to hurry home and bring some grape juice that she had prepared and canned the previous summer. This was used and I doubt not but that the Presence of Christ was as real as when the strong odor of the 20% Catholic Supply House variety permeates the chancel area.

I wish that our churches would retain the charity of pronouncement that characterized Dr. H. E. Jacobs in his classic "Summary of the Christian Faith" (a standard text book for many seminary Dogmatic Classes) when he answers the question: "What are the elements?"

> "(a) Bread. One of the most widely used and generally obtainable kinds of food. There is no need for a scrupulous regard to the particular kind of bread. It may be wheaten, or rye or rice; it may be leavened or unleavened; kneaded or unkneaded; salted or sweetened or neither; cut or broken; administered in crumbs or in wafers. All this is of no more importance than the color or temperature of the water in baptism. The general use of wafers by the Lutheran Church has been determined more by convenience and readiness of disposing of those that remain after a communion, than by any other reason. The breaking of the bread does not belong, as has been taught in the Reformed Church, to the sacramental action. The use of several kinds or forms of bread at the same time, brings to the Lord's Table the reminiscences of former controversies, and should not occur.
>
> "(b) Wine, or the fermented juice of the grape. In a vine-growing country, this was a common drink, readily obtained, and nevertheless highly esteemed. Our Lord had no intention, in the institution of this ordinance, to torment the consciences of His followers with legal prescriptions concerning an exact conformity in all respects with the minute details of the externals in the first Supper. As in baptism, so also here, the chief thing in the Sacrament is the word of the Gospel which it applies; so that neither the quantity nor the quality nor the color of the wine is in any way significant. It is important, however, that in the choice

of the wine, there be no reflection cast upon that which was used by Christ in the original institution." (Question No. 3—Chapter XXVIII.)

Amplifying the discussion is an article in a two volume work on "Christian Theology" by a man who together with Dr. Jacobs held chairs simultaneously as Professors of Systematic Theology at the Lutheran Theological Seminary in Gettysburg, Pennsylvania. His words sound rather strange as one compares them with the union document. Dr. M. Valentine in the aforementioned book writes:

1. THE ELEMENTS OF BREAD AND WINE. No particular condition of either is specified. Though the bread used at the institution was unleavened, no word of limitation to this, as an incidental feature in the Passover table, appears in any Scripture. On the contrary, the accounts of its apostolic-day observance (Acts ii.42; xx.7; I Cor. x.16-17; xi.20-29) rather suggest ordinary bread. By general consent, unleavened bread is not necessary (EXCEPT IN 1952?). With respect to the wine, the Scriptures make no specification as to any particular state or quality of it, simply designating it as "the fruit of the vine" *(to gennema tes ampelou)* (Matt. xxvi.29), and by use of the "cup" indicating it as the *liquor* of the grape. The question whether it be fermented or unfermented is not vital. The fact determining this is that, in the Biblical use, the fresh or only slightly fermented juice of the grape is truly "wine," as well as the fermented. This is proved by the application of the Hebrew word *Tirosh* in the Old Testament, and its translation by the Seventy in the Septuagint. This word is found employed thirty-eight times. As an agricultural term, its use is closely connected with the field and the vintage. *Tirosh* is represented in all stages, in the cluster, gathering, trodden in wine-vat, bursting out in overflow, put in storehouse, tithed in first fruits as "new wine." It cannot be positively proved, in a single instance, to designate intoxicating wine, though one passage is claimed to do so. In liquid form it was the fresh juice of the grape. That in Biblical sense and usage it was "wine" is rendered unquestionable by the very best authority to which exegesis can appeal—the Septuagint translation. This was made about two hundred years before Christ by Hellenist Jews, masters alike of both the Hebrew and Greek, knowing both what *Tirosh* meant and the proper Greek term to express it—early enough in Jewish history to assure the Hebrew usage, and late enough to connect that usage with Christ's own day. To the question: Is grape juice, unfermented or in only initially fermented condition, "wine"? they answer with an unqualified Yes, and proceed to render it thirty-six times out of the thirty-eight by the term *oinos,* "wine," making this word cover the unfermented, as well as the fermented state. And this is in full accord with a note in earlier usage, from the days of Jewish contact with Egyptian life. In the narrative of the butler's dream the wine to be drunk was expressed directly from the cluster into Pharaoh's cup, clearly implying that grape juice fresh from the bunch was used as "wine." This corresponds, too, with the New Testament *usus loquendi* in which "new wine" is called "wine" *(gleukos, oinos veos)* (Matt. lx.17; Mark ii.22; Luke 5:37; Acts ii.13). In harmony with all this, moreover, is the fact that in the Vulgate translation of the Old Testament, Jerome, famous for his scholarly attainments, translates the Hebrew *Tirosh* with the Latin *vinum* thirty-two times."

Valentine, Vol. II, Page 336-7, "Systematic Theology"

The Sacrament of the Altar was instituted by our Lord for many blessings on His Children here below. One blessing that Christ desired that we have is the binding of the Christians together in an intimacy of fellowship that is "like to that above." Because of the blindness and hardness of mortal hearts the Sacrament has become the source that separates rather than the tie that binds. It was the wedge that separated the Reformers: then it was a doctrinal disagreement relative to the Sacrament. The divisive influence carries over into the Lutheran Church via the question of the Elements of the Supper.

My present parish was using fermented wine when I arrived; we shall continue to use it. Should another parish later use the Fruit of the Vine in the unfermented state I shall use that. Our catechism asks: "How can the bodily eating and drinking produce such great benefits? The answer follows: "The eating and drinking, indeed do not produce them, but the words: "Given and shed for you for the remission of sins." With that glad pronouncement I agree. My administration of the Sacrament will be with faith in His Word, believing that when I give to the communicant the bread and cup with the glorious affirmation "This is the Body," "This is the Blood of Christ" the very presence of the crucified and risen Lord Jesus Christ shall be personally received. This Word of God I will trust whether the earthly elements are liturgical wafers or plain bakery bread; the cup the strongest of fermented wine, or the grocery store grape juice. May we give to one another the privilege of freedom here keeping our eyes on that which makes of earthly means a Sacrament.

The Church and Social Evils

Robert Spieler

WHAT SHOULD THE CHURCH DO about the problems of society? The answers have been many, but they have not always preserved the integrity of the Church. Some would have the Church withdraw entirely from social action; this, we say, is anti-social asceticism. Others want the Church to directly re-create the structure of society; this we call the social gospel of liberalism. Still others admit that the Church should indeed face the world, but should deal only with the souls of those caught in the webs of social evils; this is to forget that the man to be redeemed is a total person in a total life-situation.

Implicit in the great commission of the Church is the directive that she must witness also in and to the social order. The question then is no longer whether or not the Church should deal with social problems, but rather *how* should she do this. The answer is obviously complex and ought to be made on the basis of faith alone. It will be easier made, however, if the Church first understands the problems she faces.

I. *The Church Understanding the Issue*

Christians regard the social order as being much more than a mere voluntary grouping together of people for purposes of expediency. This is because they usually distinguish between the historic form of a social order and the function of that order, saying that while men may themselves be largely responsible for the forms of their society, the functions of society are nonetheless divinely ordained. Thus we believe that God desires the social structure to be a means for disciplining (Rom. 13:1), culturally edifying (Phil. 4:8), and sustaining (I Tim. 2:2) human life. These divinely ordained purposes of society are however grotesquely distorted and often entirely repudiated by the concrete forms of social order. What else would one expect from a mankind lost in sin?

We could indeed stop here and conclude that since sin is the ultimate cause of social evils, then the cure consists in its eradication. But to be true to our mission we must proceed since the evils of society which flow from sin are multitudinous and often exceedingly difficult to single out. Let us try to at least understand several of their characteristics.

The sins of society are often exceedingly difficult to recognize. This is because on the one hand they tend to hide behind familiar and accepted custom, and on the other their means of infiltration are so well shrouded. Thus the respected mores of our time may actually be the masks of dæmonic forces. And even after recognizing corporate evils, we find it difficult to determine what processes helped them permeate our society. The fountainheads of social evils are very deftly concealed, and their outpourings may have become so common a part of the social climate that the Christian may fail to detect, or even may add to their foulness.

History, in fact, indicates that Churchmen have often supported those very institutions within which corporate evils lay hidden. There are several reasons for this. In the first place, a great majority of church membership is recruited from those classes which are the chief beneficiaries of the *status quo,* and who therefore uncritically endorse existing institutions. Coupled with this is the fact that the Church has often regarded social reformers as being arch-liberal. This unfortunate attitude resulted when Churchmen, misunderstanding that a desire for social progress (which is proper) need not at all involve a belief in salvation through social progress (which is a perversion of the Christian faith), began to oppose the proposals of social visionaries. These responded by calling the Church reactionary and by becoming almost vehemently anti-clerical. And to this Churchmen reciprocated in kind, so that even in our day any liberal social movement elicits the antagonism of many conservative clergymen.

Perhaps the most pernicious reason accounting for the Church's failure to face social problems is a dogmatic one. The Church has sometimes interpreted the truth that "whatsoever is not of faith is sin" as meaning that all attempts to ameliorate the state of society are useless and even displeasing to God. This of course is to forget that the passage intends chiefly to deny that human works have any soteriological efficacy. It does not follow that therefore all programs of civil righteousness should be pessimistically discredited. But where the Church draws this conclusion, she betrays herself into complacency.

The Church at times has also done exactly the opposite. She sometimes has felt it her duty to actually revitalize the social order by establishing and supervising those social forms which to her seemed proper. She would redeem society by building a Christian civilization. She would change the environment to save the inhabitant. Historically, this attitude has been manifested primarily by the Romanists, the Calvinists, and the Modernists. Who can forget the synthesis of Medieval culture, always with the Church in the saddle? Or the stern theocracy in Geneva under Calvin? And then there were those in more recent times who thought that the Gospel meant nothing more than a reformation of

society through moral legislation. What shall we say of these attempts? Admirable though their original intentions undoubtedly were, they all distorted the nature and mission of the Church. The Church is not a superstate or a grand agency of social service; nor does she rule by coercive law and force. Salvation is not wrought by social innovation.

Nevertheless, the Church must deal with social evils. She is commissioned to witness to all the world, but her witness must conform with her nature. This means that if the Church is to meet the problems of society, she must meet them as Church.

II. *The Church Attacks the Problem*

The Church cannot witness until she repents and is forgiven. This is the paradox of any Christian outreach. The witness of faith is impossible until the members of the Church, individually and collectively, first reach into their hearts to confess their sins and then be reached by the forgiveness of sins. Only then is the Church "set" for the offensive, because she lives and moves in and through the forgiveness of sins.

When the Church faces social evils, she therefore ought to repent of her sins of commission and omission. The organized church usually exemplifies the very shortcomings she reproves in the world. We, who scold the world for her pride, are so very often the chief mongers of egoism. We hate bigotry but fail to see our own contempt for the outsider. We might even make ignorance a virtue and fall into the morass of obscurantism.

Sometimes also we accept our age-worn social traditions without ever evaluating them in the light of God's Word. To do this, however, might involve the reduction of our distinctive and radical Christian ethic to a convenient code of bourgeois mores. Where this happens, our mission to the world atrophies. Here the Church finds it easier to blandly admit some vague shortcomings than to confess her failure to witness in an adequate way.

The forgiven Church will both proclaim the faith in an existing social order and critically test that order. She equips her members with the capacity for permeating society with the light and salt of their witness so that the world may be aroused and impressed. The Church ought also to pronounce the judgment of God upon all human institutions. This is within the nature of her prophetic mission, which she performs not for the sake of carping criticism, but for that of preparing for the Gospel. In fact, when she evaluates the existing social structure in the light of God's Word, her ministry is only begun. For this is a form of preaching the Law, and as such is nothing more than a propaedeutic to the Gospel.

Is it proper, however, for the Church in her critical evaluation of social forms to actually recommend and endorse a certain institution over others? Here is the crux of the matter. Is her prophetic criticism *only* that of negative protest, or is it also that of positive proposal? Martin Luther (as reported by Karl Holl) suggests that every social institution which fosters "civil righteousness" is a form of the Law, and therefore the Church is entitled—nay, even expected—to proclaim it as a school-master unto Christ. This is a remarkable insight and one that can be perfectly consonant with the nature and mission of the Church.

The Church of course recognizes that all historical forms of society pervert, to a greater or lesser degree, the divinely ordained functions of society. Some social orders she judges as being almost totally diabolical; others she may recognize as containing shadowy exemplifications of valid ethical principles. With both the Church is dissatisfied, since they oppose and lack the righteousness of God. There is no salvation through civilization, nor will there ever be so long as sin remains.

But what really is the role of the Church in revitalizing the social order? She dare never herself climb into the arena to force social change, for by so doing she would forsake her nature. She is the conscience, not the creator, of social institutions. But the Church through her faithful and Christ-motivated sons does have the right and duty to protest against evil and propose proper change to those responsible for the public welfare. Christians are their brother's keepers, and if their love is genuine, they will seek to ameliorate the evils of society in every way consistent with their faith.

Here it should be clearly noted that Church *as Church* transforms life only through the preaching of the Gospel. Christians may criticize and suggest and support programs for social action from now until the end of the age, but this alone will never remake hearts. The lives of men cannot be transformed simply through legislation; this is possible only through the grace of God in the Gospel.

The Church then meets social evils directly by dealing with individuals adequately. Her supreme mission is to bring men into fellowship with God through the Gospel. She knows that the evils of society are but accumulations of the sins of individuals, and so she believes that the radical cure for social evils is the regeneration of these individuals. To put it plainly, the Church treats the evils of society by making every effort to create and equip the creators of the new order.

Sawdust Trail for the Church

Otto H. Bostrom

IT HAS BEEN APTLY SAID, that one of the chief differences between the Christian and the pagan religions is that, while the pagan must keep his religion, the Christian is kept *by* his religion.

There is much truth in this statement, and it describes also two different basic attitudes toward Truth. On the one hand, there are the many sincere and devoted individuals who have dedicated all their intellect and energy to the gigantic task of guarding and defending Truth against the onslaught of its enemies. On the other hand, we find a few persons, who, without claiming complete intellectual understanding of Truth, have found assurance and safety in Truth. Knowing the power of Truth, they do not presume to be its defenders, but are satisfied to be its witnesses, and to be channels for its power.

The former group is characterized by fear for the safety and survival of the Truth, coupled with a paradoxical confidence in their own power to defend it. While declaring their confidence in Truth, their real trust is in their own power to demonstrate and prove it. They are the keepers of Truth.

The latter are kept by Truth. They follow Truth wherever it leads, never fearing for the safety either of themselves or of Truth, for they trust Truth as the Absolute, the Ultimate, the Eternal, the Destiny and the Goal of all things. They "walk by faith, not by sight."

These two attitudes are diametrically opposed, and are basic in the fundamental religious problem: man-centered faith or God-centered. The question becomes this: do I trust in God or in my own intellect?

As Lutherans, we have reason to thank God for the insight we have from Luther and the Reformation into the truth of God-centered salvation, with its emphasis on God's saving acts in Jesus Christ, His life, His death, and His resurrection, so that we, by God's grace, have been saved from the error of trusting in work-righteousness, or in the ethical self-improvement of men. But must we not confess that we have been lured by the possession of this very insight and heritage into becoming "defenders of the faith" rather than its beneficiaries, patrons rather than clients?

As a matter of fact, it is quite clear to every student of Church History that Christianity has developed through the centuries pretty much as a system of belief, with strong emphasis on intellectual concepts, expressed in theological definitions. It is equally clear that the divisions of the Church have arisen largely because of this intellectual approach.

Because of this development, the very atmosphere prevailing in the Church today is such as to tend to perpetuate the intellectual emphasis and accentuate the denominational differences. So much is this true, that anyone who attempts to suggest a shift of emphasis away from "faith" in the sense of doctrine or creed, to "faith" in the customary biblical sense of trust, is accused of "indifferentism," "syncretism," or other damning terms.

Before going further in my discussion along this line, let me make it perfectly plain that I regard creed and doctrine most valuable and important. In no sense do I advocate a neglect of Christian theology. I would only wish to have them put in their proper places.

May I suggest to the reader to find a good Bible concordance and to look up the word "faith," as it occurs in the New Testament. Take passage after passage (and there are many), and try to substitute any of the words, "creed," "doctrine," "dogma," for the word "faith." "Go thy way; thy *creed* hath made thee whole" (Luke 17:19). "Why are ye so fearful? how is it that ye have no *doctrine?*" (Mark 4:40). "Therefore, being justified by *dogma,* we have peace with God through our Lord Jesus Christ." (Rom. 5:1). One could cite dozens of similar passages, while there are only one or two that would permit of the substitution.

From even a cursory examination of these references to "faith" occurring in the Bible, it will become evident that our general use of the word today is quite different from that of the New Testament times. We have intellectualized it.

Now let us examine one or two statements of Paul in regard to this very tendency of ours to substitute a knowledge-faith for a trust-faith. It was Paul, the exponent of "justification by faith," who warned against the arrogant trust in "knowledge." In I Cor. 8:1 he says: "Knowledge puffeth up, but love edifieth." And, as if sensing that men would need that statement accentuated, he continues in verse 2, "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." This is a verse seldom quoted in our day. Could it be because we quote the Bible usually in order to prove how perfectly we know, and this verse would not suit that purpose?

Paul, sometimes referred to as the "theologian" of the apostolic times, realized and set forth one thing which our present day "theologians" seldom will admit—that "We know in part" (I Cor. 15:9). The significant point in this statement of Paul's, however, is that it refers not only to our limited knowledge, but to the limitation of our capacity for knowledge, the limitation of the human intellect. That this is so, is plain from Paul's subsequent development of the point, when he accentuates the *nature* of the childish knowledge, not the *content* of it: "I spake *as* a child, I understood *as* a child, I thought *as* a child." And then he continues with the parallel: "now

we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." In other words: The exact outlines of the spiritual realities, which we "see" and "know," we cannot trace; we can only hope to picture for our fellow-believer the intellectual concept we have been able, by God's grace, to achieve. We know in part.

The limitation of the human intellect is a fact that is most difficult and distasteful for the Old Adam to acknowledge. It is exactly in this field, where he has been able to build up the greatest prestige. It is through the advancement of knowledge and scientific achievement that he has been able to persuade himself—at times—that God, after all, has been and is quite unnecessary. If he has not always been able to set aside all that faith has asserted, he has usually succeeded in relegating all such assertion to a realm of vague uncertainties, which in no sense can be said to be "facts." What faith holds has been considered inferior to "facts," which intellect understands. And if Old Adam has ever acknowledged the limitation of his intellect, he has considered it limited by the meddling interference of faith, which at times makes the most preposterous and unreasonable assertions.

Let me suggest a more sound conception of the limitation of the human intellect. It is limited in a manner similar to the limitation of the human eye. What the eye sees is light, reflected from various objects. Where there is no light, we see nothing. But light is essentially vibrations with a certain frequency, varying from the lowest—the red—to the highest—the violet,—all within the spectrum. But there are vibrations of the very same kind with frequencies beyond the regular spectrum, which our eyes cannot perceive, ultra-violet, X-rays, Gamma-rays, etc. Other means than our eyes are required to perceive these. Similarly, the realities of the spirit are no less real because our human intellect cannot perceive and analyze them and define them. They are just as truly "facts"; but "they are spiritually discerned" (I Cor. 2:14).

The Old Adam, natural man, is a rationalist. That is, he would test and judge all reality by the human reason. It follows, then, that there are many worldly men who seek to deny the fundamentals of our Christian faith, since they find that their human reason is unable to analyze and classify the alleged realities of the faith. But the Old Adam lives also in many within the Christian community—even in those who have apprehended by faith the fundamentals of Christianity. The paradox of this situation is the universal paradox of Christian believers, well expressed by Paul in Rom. 7:18-25. Because of this paradox, and to the extent that the Old Adam is able to assert his arrogant insistence upon a rational analysis and definition even of those realities which normally lie beyond the limits of the human intellect, there arise differences of so called "faith," based upon partial knowledge and imperfect understanding. The result is seen in the carnal divisions (I Cor. 3:3,4) which now are the scandal of the Church.

Was it not Luther who claimed that the devil also goes to church? There is no doubt that the Old Adam also is along in the efforts at Church Unity. And he succeeds—often through very subtle means—to frustrate every good impulse toward one-ness in Christ. For instance, by quoting only the 3rd verse of the 4th Chapter of Ephesians, and not the preceding one, there is set before the Church merely the goal of the endeavor "to keep the unity of the Spirit in the bond of peace." Seldom is quoted verse 2, which contains the exact and exacting requirement for such unity: "with all lowliness and meekness, with longsuffering, forbearing one another in love." It is clear, that without verse 2 the Old Adam has his chance to insist that unity means uniformity of the "intellectualized" faith we referred to above. And the result is—exactly nothing! Lowliness and meekness, longsuffering, forbearance and love—these are not the Old Adam's stock in trade."

Besides being arrogant, the intellectual Old Adam is ego-centric. He stands, captain of his ship, and scans the vast expanse of the ocean of reality which is within the horizon of his limited perception. And since he finds himself exactly in the center of the circle of all that he acknowledges as reality, he will yield to no other point of view than that which may be had from the bridge of *his* ship. Any other ship is not in the center.

What is the remedy for this state of affairs in the Church, and especially in our Lutheran Church? Luther says that even our baptism should signify "that the Old Adam in us should be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts, and that a new man should daily come forth and rise." Here is specific guidance—and that not only for the individual, but for the Church as well.

Sorrow and repentance! Indeed, the Church needs to be born again, according to the conviction of men of vision, who are praying and working for Church Unity. Sorrow and repentance!—not just in general, but specifically in regard to the particular sins that keep us apart. *Which sins are they?*

When one surveys the whole denominational field in search for the answer to this question, one's first impression, naturally, is one of great confusion. The reasons for divisions and isolation are so varied that they almost defy classification. By and large, however, they could perhaps be grouped in mainly three categories: church polity, doctrine, and life or practice.

In the eyes of the Anglicans, we should repent of our indifference to the apostolic succession and the historic episcopate. Immediately, we prepare the answer, based on our doctrine, and prove that the episcopate is not essential to the faith. Repent? Why should we, when we are right!

In the eyes of the Holiness churches, we are unacceptable into their fellowship because we permit smoking, dancing, theatre going, etc., etc. Will we repent of these sins? Why should we? We don't find that God's Word or our own conscience judges us on that score!

In return, when we prepare our "true-bill" against either of these, we find them equally unwilling to "re-

pent" of the doctrinal errors, of which we find them guilty, and concerning which they can feel no "guilt." Apparently, we have not found the solution. What can be wrong?

On general principle, I suspect the Old Adam. In regard to "sorrow and repentance," he is like the graying man, who, in a conversation about gray hair, said in a convincing tone: "I think gray hair is beautiful! I like to see gray hair!"—then adding, sotto voce, "on the other fellow." The Old Adam is in favor of "sorrow and repentance"—by the other fellow! In the belief that he is "right" (and that is an intellectual concept), he condescends to wait for *others* to repent and confess their faults and conform to his standards of right and wrong; and, finding *others* unwilling to repent, he blames *others* for the divisions and the isolation.

Unity cannot be *produced,*—neither by uniformity nor by organization, nor by any other human device. It comes when we repent of our sins together. We must repent of the sins we have in common before God's mercy seat, rather than impose penance, one group on the other.

Is it thinkable, then, that we should be able to confess together, that we have failed to see the limitations of the human intellect, and the consequent partialness and fallibility of our own bold statements? Is it thinkable that we should together confess that we fail to meet one another with the "lowliness and meekness, the long-suffering and forbearance and love" that the Apostle Paul urges for achieving the "unity of the Spirit in the bond of peace"? Could we become grateful and testifying clients and witnesses of the truth of the Gospel, rather than proud keepers and masters of creeds and clarifying statements? Could we become a little more positive and less negative, proclaiming the Gospel of the Crucified, Risen, and Living Christ, rather than denouncing some one, "because he followeth not us" (Mark 9:38)? Could we banish the words "unionism," "indifferentism," and similar terms of condemnation, since they have sprung out of poisoned soil and are reminiscent of the debates of a previous generation, full of bitterness and antagonism?

"With men this is impossible; but with God all things are possible." (Matt. 19:26).

BOOK REVIEW

GREAT VOICES OF THE REFORMATION, *An Anthology edited with an Introduction and Commentaries by Harry Emerson Fosdick. Random House, New York, 1952. 546 pages. $5.00.*

This book is remarkable for quantity. It offers some 500 pages of Wycliffe, Huss, Luther, Melanchthon, Zwingli, Calvin, Knox, the Anabaptists, R. Hooker, C. Mather, J. Taylor, R. Williams, E. Hart, G. Fox, J. Woolman, J. Wesley. The editor thinks (p. vii) to have offered here the major emphasis of Protestant thought.

As to the Reformers strictly so called, the quality of this volume leaves something to be desired. The compilator reveals no acquaintance with the original texts of the Reformers, or with German or French studies, or with Selections from Luther published in Germany or France. A person who has read such foreign studies and Selections from the Reformers, will undoubtedly find the perspective of the editor antiquated and provincial—to say the least.

For the last forty years, the approach to Luther has indeed been quite different, and extremely simple: Luther's Course on Romans, offered in 1515-1516, is his Promethean work, his masterpiece. Anterior to his theses of 1517, it is the key to a vital understanding of Luther. Therein the true Luther and the whole Luther is to be found. Luther's celebrated treatises of 1520 (pp. 81-117) are simply the development of certain sentences already expressed in his Course on Romans. This is the work which explains all the later attitudes, reactions and volcanic production of our Reformer. It can be had fully in two editions (1908 and 1930) and partially in the selections by Dr. O. Scheel (1911 and 1929) or by Dean H. Strohl (1934). Had this Anthology compilator offered selections from this Course, he would have earned intellectual respect and made a contribution to American Protestantism.

The continental Reformer who did most for English-speaking peoples is evidently Bucer; he had great influence on the English Bible, on the Second Prayer Book; he wrote for King Edward VI the volume on the Kingdom of Christ which Dean H. Strohl calls "a prelude to the Anglo-Saxon interpretation of the coming of the Kingdom" (Cf. H. Strohl, *La Pensee de la Reforme,* Neuchatel & Paris, 1951, p. 168). But the Anthology does not give even one page from Bucer! It is not up to us to judge; but we wonder, is this omission due to ignorance, to ingratitude, or to both?

The selections from Calvin are a little more fortunate. One finds portions of Calvin's Letter to Cardinal Sadolet—undoubtedly one of the noblest Protestant writings of all times. But the editor uses a translation made in 1844 without checking the French text since then reprinted at least three times. For example, Calvin, at the middle of p. 211, really says: "O Lord, thou hast enlightened me by the brightness of thy Spirit; thou hast placed thy word before me . . .; finally thou hast touched my heart." The end of the same page too is more forceful in the French which says: "It is impossible that this word of God can deceive us when it says, This is eternal life . . ." Calvin's original is more dynamic, but our editor, while rejecting the infallibility of the Pope, implicitly accepts the infallibility of a Scottish translator of one hundred and ten years ago. The pages, however, which established Calvin in Protestant leadership were neither this Letter nor his Institutes, but his earlier Prefaces to the French Bible of 1535. Had our hasty compilator included in this big Anthology Calvin's Preface to the New Testament which is easily available in French being found in similar French Anthologies, and partially

in the Interpretation quarterly, April, 1952, p. 190, he would have gained in intellectual respectability and contributed something vital to the Protestant cause in this country.

The fact that the editor apparently has not used German and French studies on Calvin let him state several absurdities. The assertion, for instance, that Calvin was called "the accusative case" when he was a student (p. 195) is just a legend. Calvin's first biographer (Beza) clearly specifies that he had heard some Catholics say this many years after Calvin had risen to celebrity. The only person beside Dr. Fosdick whom we know to repeat this assertion today is the Jesuit Prof. Lanz who, however, does give a brilliant presentation of Calvin's contrasting and dynamic concepts (cf. *Enciclopedia Cattolica*, Vatican City, 1949, Vol. III, cols. 402-417). Nor was Calvin as intolerant as the Anthology comments seem to suppose. The Calvin of history was cordial, affable and kind—ever ready to help a Protestant in need. True, Calvin had Servetus arrested and executed according to law. But has our editor any idea of what Servetus intended to do when he came to Geneva? Had (taking advantage of Calvin's difficulties with the City council) Servetus succeeded in supplanting Calvin, what would have happened to the Reformer? Has our new Reformation specialist ever seen Servetus' letter to the Geneva council asking that Calvin be "exterminated"? The Anthology comments mention imprisonments. But the Genevese were not old Puritan fossils. Geneva was a loud, turbulent city. Practically every citizen, even high officials, sooner or later passed through this jail. The place was always so crowded that its guests could not be kept long. Great historians like Imbart de la Tour or Castelar (both wrote a four volume set on the Reformation) would contend that such a jail represented real and lively democracy.

The commentaries in this Anthology must therefore be read with caution. They are based on distorted views of the Reformation and written by a once famous speaker who hardly understands the temperament of Luther or Calvin, and the stream of life and the circumstances of their time. The compilator has been a sort of little Erasmus. We all know how well Luther and Calvin's friend Farel got along with the great Erasmus! Our editor does not seem to understand that the Reformation was a rebirth of Biblical Prophetism within the Roman Church and civilization of that day. He seems to ignore the fact that the essential contribution of the Reformers was the rediscovery of Prophetic and Evangelical Repentance as turning to God as long as we live (Cf. Luther's Theses I & II). Repentance as inner fact of conscience, as a process and perpetual movement of life, would naturally dissolve and displace Catholic Penance as basic Romanist institution and chief source not only of financial donations but also of ethical works profitable t the Catholic Church. Had our editor stated this simpl matter, the readers of the Anthology would have under stood the nature of the Reformers' early Message as well a the reason why they were so strongly opposed. But to ac count for the turmoil, our book has to exaggerate Catholi evils. As a matter of fact, there were Catholic currents c thought and life that were both sound and Christian. Doe our compilator realize that Dr. Eck, Luther's future oppo nent himself as well as several Catholic churchmen, looke upon the sales of indulgences with disfavor? Does he realiz that these sales resembled in many ways modern protestar "drives" to raise money? Not only indulgence money re mains in imposing monuments and works of arts, but Catho lic contributors at least got the illusion of helping them selves or others to reach heaven and eternal bliss. Thi average Protestant of today does not get even this consc lation. He is constantly urged to give "until it hurts," bu must expect nothing in return. After all, let us stop a mo ment, and think: all our great re-formers of Christianit were born, reared and formed in the Catholic Church; more over, they had a thing rarely found today—a Christian com science. Where did they get it?

Finally, on p. 540, mention is made of the name Prote tant. The editor's ideas do not seem very lucid. The Lati minutes of the diet of Speyer qualify indeed those prince and city delegates as *protestantes*. What is the exact meam ing of this Latin expression in the light of the context? "Ou consciences require that we be *attesting* that, in matters c God's honor and soul, each man for himself must stand be fore God and render account."

The facts that the Anthology compilator repeatedly misse the deeper religious dynamism of Luther, that he did nc give Bucer a chance to say a word, that Calvin could hav been better presented, do not deprive this Anthology c certain merits. It is a large volume. If we do not fin depth therein, the average reader will find extension. If w do not find spiritual discrimination and intellectual qualit the average man (whom Luther called Mr. Everybody) wi find plenty to read. The book, besides, looks nice on th shelf or in the living room. It will make the house appe 'Protestant.' For Luther, God was active in history and i life. We believe that the ways of Divine Providence a many and unpredictable. May the Lord use some of th Anthology pages in his own mysterious way, touch thereb the heart of a reader vividly and give us new Luther honest men and real servants of God.

Paul Traugott Fuhrmann.

(Mr. Fuhrmann is head of the Department of the Histor of Christianity, Gammon Theological Seminary, Atlanta, G

CORRESPONDENCE

Sir:

May an unlearned layman answer your appeal for "interesting articles"? Sometimes a layman may say exactly what the preacher would say, but, because it comes from a layman, it attracts more attention. This may be due to the fact that folks do not expect such sayings from a layman, while they expect it from the clergyman. This does not mean that what the Clergy say is not read and digested, but, there is some sort of psychology in the wind when a layman speaks. (On spiritual matters.) My thoughts then revert back to an experience which I had some months ago. I will caption it as follows:

I AND JESUS.

For three months I attended a certain Lutheran Churc each Sunday morning. The interior was pleasing to the ey the music was inspiring, the congregational singing wa very good, but, the preacher? Well, judge for yourself.

I got the impression that he wanted to make himself mor important than the Saviour. I drew this conclusion fro the frequency of his referring to himself, and the limite number of times he referred to Jesus.

After several Sundays of this "irritation" I began to mar my program in two columns. One I headed "P" for Preach er, the other I designated "J" for Jesus. Every time th

preacher referred to himself I marked his column, and likewise when he referred to Jesus I so designated the score.

Just "for the fun of it" I kept tally. After two months the preacher had referred to himself three times to Jesus once. Don't you think it should be at least 3 to 1 for Jesus?

Of course this is not true of all preachers, but, it wouldn't hurt if preachers "paced themselves" on this scoreboard. Not that the average person sitting in church cares about this idea, but remember, the more the preacher refers to himself, the less glory there is for Jesus, the Christ, of whom we say "to Him be the glory and honor and majesty." Let's reverse the caption, and put Jesus first, in the language of the pulpit.

I don't know whether or not this "piece of my mind" registers "interesting," but I hope that it may be the beginning of a chain of thoughts, leading to more glory for the true King of kings.

Ever sincerely, in His name,
Martin G. Johanson, Seattle.

Sir:

Will you find it possible to enter all or part of the following among the news items in one of the next issues of *The Lutheran Outlook*?

The Luther Academy, to be held at Wartburg Theological Seminary from July 15-24, has elicited considerable comment because of the excellent faculty that has been secured. This will be the fourteenth Academy to be held at Wartburg.

Among the speakers will be Howard Tillman Kuist, Otto W. Heick, Granger E. Westberg, Samuel S. Salzmann, C. E. Linder, Theo. L. Kurtz, Gerhard Ottersberg, Lawrence S. Price, C. Umhau Wolf and Calvin T. Schnucker.

Further information may be secured from Prof. Wm. D. Streng, Dean of the Academy, Wartburg Seminary, Dubuque, Iowa.

Wm. D. Streng, Dubuque, Iowa.

News of the Churches

Hungarian Lutheran Church to be Reorganized

Budapest—A synodical committee of the Hungarian Lutheran Church is working on the draft of a new ecclesiastical law reapportioning Church districts and presbyteries.

Evangelikus Elet (Evangelical Life), official Lutheran weekly, said the draft law would merge the present four Church districts into two. The committee is expected to have the measure ready for final action by the General Synod which will meet in May.

Under the reorganization plan the two Church jurisdictions will be the Banyai (Montana) District, comprising the territory each of the Danube, and the Transdanubian District, embracing the area west, southwest, and north of the river. The two jurisdictions to be abolished are the Tiscian and Cisdanubian Districts.

Each of the present four districts traditionally has had its own bishop. In February, Bishop Zoltan Turoczy of Transdanubia, ministerial president of the General Synod, and Bishop Jozsef Szabo of Cisdanubia resigned in a major crisis over church policy.

They were the only bishops named to their posts in regular church elections before the Communists came into power in Hungary in 1948. The two remaining bishops, Lajos Veto of the Tiscian District, who has been acting as presiding bishop since Bishop Turoczy's resignation, and Laslo Deszery of the Banyai-Montana District, are both regarded as pro-government.

German Theologian Resigns from World Council Commission

London—Dr. Hans Asmussen, prominent German theologian and former chancellor of the Evangelical Church in Germany (EKID), has resigned from the Faith and Order Commission of the World Council of Churches, according to a West German broadcast heard here.

The broadcast said that Dr. Asmussen, in a letter to commission headquarters in London, warned against the "mortal danger of the churches adjusting themselves to Communism under the influence of Pastor Martin Niemoeller's ecumenical work."

Pastor Niemoeller, president of the Evangelical Church in Hessen and Nassau, is foreign secretary of EKID.

According to the broadcast, Dr. Asmussen said that "the danger of the ecumenical movement engaging in politics has never been so great as it is at present with Pastor Niemoeller in charge of the Church's foreign relations." He also was quoted as saying that "the longing for peace and German unification are being turned into pseudotheology and dominating public discussion in Western Germany.

Dr. Asmussen's decision to resign from the commission, it was said, was made after "frequent unsuccessful attempts to bring about a change in the course of events."

A vice-chairman of the commission's theological committee, Dr. Asmussen helped draw up a recent report on "Ways of Worship" for consideration at the third World Conference on Faith and Order to be held at Lund, Sweden, August 15-28.

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Lutherans Plan International Film Meeting

Hannover, Germany—An international film meeting will climax a series of cultural events to be held this summer in connection with the Assembly of the Lutheran World Federation.

At the film meeting, which will last from July 28 to August 1, documentary and feature movies on biblical and religious themes produced during the past two years will be shown to Church experts. The films also will be exhibited at local movie theaters for the benefit of those attending the Hannover rally.

Countries to be represented in the film showings are expected to include Australia, Canada, England, Finland, Germany, India, Norway, Sweden, Switzerland, and the United States.

Among the American entries is "Bright Victory" by producer Mark Robsen, which recently won the "Best Film of the Month" award of the Evangelical Film Guild in Germany.

Also during the Assembly, an exhibition of Lutheran theological literature of the past 25 years will be held. The exhibit, to which all LWF member churches have been invited to contribute, will include a special display of Bibles.

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German Lutheran Church To Revive Confession

Flensburg, Germany—Revival of the practice of individual confession was

voted here by the General Synod of the United Evangelical Lutheran Church in Germany (VELKD).

By a large majority, the General Synod approved a draft chapter of the new VELKD Church Order which states that all pastors should be ready to hear confessions and give absolution.

Individual confession was abolished by the Evangelical Lutheran Church in Germany around 1700. It was reintroduced formally in Bavaria in the middle of the 19th century, but was practiced only in isolated cases.

Revival of the practice had been approved earlier by the synods of the Evangelical Lutheran Churches of Hannover and Bavaria, which urged that confession be confirmed as an order of the Lutheran Church and promoted generally.

Church leaders said that as a result of the General Synod's action here confession might achieve a "new importance within Lutheran parishes in Germany."

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Restraint in Politics Urged on German Lutherans

Berlin—Bishop Hans Meiser of Munich, chairman of the United Evangelical Lutheran Church in Germany (VELKD), called upon the Church to "exercise restraint" in political matters in an address to the fourth VELKD General Synod meeting in Flensburg.

"It is impossible," he said, "that political concepts be presented as godly demands, that matters of political decision be made matters of faith and that the Church's authority be used to influence decisions with which the Church is neither commissioned nor authorized to deal."

Bishop Meiser said that the VELKD does not "deny the Church's responsibility toward public life nor take an indifferent or spectator's position toward our people's development." On the other hand, he emphasized, the VELKD, in accordance with Lutheran doctrine, "must insist on a clear distinction between the spheres of the State and the Church."

A message from the Council of the Evangelical Church in Germany (EKID), read to the Synod, said that the consolidation of German Lutherans in the VELKD had contributed much to the strengthening of EKID unity. The message paid tribute to Bishop Meiser, saying that he was in large part responsible for the German Church being "an indestructible link between the East and the West."

Three other Lutheran conferences were held in Flensburg concurrently with the VELKD Synod. The VELKD Ecumenical Committee met to prepare for the World Conference on Faith and Order to be held at Lund, Sweden, August 15-28 under the sponsorship of the World Council of Churches. The National Committee of the Lutheran World Federation convened to explore the possibilities of activating German participation in ecumenical tasks. The VELKD Theological Committee also met.

Among those present at the meetings were Dr. Carl E. Lund-Quist of Geneva, executive secretary of the Lutheran World Federation, Bishop Gerhard May of Vienna, head of the Evangelical Church in Austria, and representatives of German Lutheran parishes in other countries.

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Dibelius Assails East German Communists

Berlin—Practices of the East German Communist government was assailed here by Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany, as destructive to Christian life in the Soviet Zone.

"Complete revolutionizing of all living conditions is taking place in eastern Germany," he told a conference here of 400 West German Evangelical pastors. "In this process, the new Communist State has not overlooked any layer of the population nor any profession."

The materialistic ideology being hammered into the East German people through "countless" indoctrination courses is causing "extreme distress" to Christian families, Bishop Dibelius said. He added that the school system in the Soviet Zone "can only be described as a martyrdom" of parents and children.

"Such a political monomania as that prevailing in East Germany also implies disapprobation of the Church's spiritual care and missionary work," he said, "since the Communist State knows only political aims and motives."

Bishop Dibelius said that traditions developed through centuries of German history are being destroyed in this development "since every totalitarian State feels itself authorized to regard its own assumption of power as the beginning of a new historical era."

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Says Church and Press Need Each Other

Springfield, O.—Never in the 500-year history of the printed word have the church and press needed each other so much as today, George A. Smallsreed, editor of the Columbus, (O.) Dispatch, said here at a Lutheran Workshop on Public Relations.

"Never before has religion been s encouraged, fostered and disseminate by the field of communications a now," he said. "The underlying reas on for this is that the press of Americ is aware that freedom of religion is be ing vigorously attacked throughout th world. The press is aware that it freedom is being challenged, but hov aware of this is the Church?"

Mr. Smallsreed addressed about 10 Lutheran pastors and theological stu dents attending the two-day worksho sponsored by Hamma Divinity Scho of Wittenberg College and the Divis ion of Public Relations of the Nationa Lutheran Council.

"Once the freedom of the printe word is taken away," he warned, "it will not be long until the Church back in the catacombs—or behind a iron curtain."

Mr. Smallsreed said that "two migh ty philosophies are arrayed again each other— freedom based on Chris tian philosophy and slavery based o the soulless, Godless philosophy of ma terialism."

If there is a third world war, he said it will be literally a war for Christian ity against "the spiritual cancer o Communism."

Expressing what termed "fait rather than optimism," Mr. Smallsree said, "I believe we will win this batt —in which we are already engaged, b it hot or cold, but we will win it onl by standing together, every man, wo man and child who believes in Jesu Christ, and every printed publicatio that believes in its own responsibilit We are allies and we must never forg it."

Maynard Kniskern, editor of th Springfield Sun, told the worksho that "the Church is most newsworth when it is being the Church—not whe it tries to be primarily a fund-raisin organization, a 'do-gooding' society o a social club."

The Christian religion is t h Church's reason for existence, he sai and the Church's newsworthiness lie in the practice and proclamation that faith.

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Experimental Sunday School Joins Parents, Children

Dubuque, Ia.—An experiment is be ing conducted at Holy Trinity Luthe an church here in which parents an children participate in Sunday scho as a family unit.

"This plan has accomplished mor than all the experiments in educatio that I've tried in the 18 years of m ministry," said Prof. William D. Strer of Wartburg Theological Seminar who is in charge of the project. He

ısisted by seminarians in his Chris-n education course.

The project is based on the belief at "children and parents should be ited in as many ways as possible to ment the family ties," and, according Prof. Streng, "is an answer to the ying need in our day for parental rticipation in Christian education."

Under the plan, three families with ildren of the same age group meet a unit in the Sunday church school. ch member of the family has a pro-ct on his own level, but all work on e same problem or area of study at e same time.

For example, during Lent, the chil was assigned to make a cross like the e on which Christ was crucified, and e parent prepared a map of Jesus' urneys during Holy Week.

"This insures family cooperation and nity of effort," Prof. Streng said. "It roids the unwholesome situation in hich parents have no part in the ac-al study during the Sunday school our or at home.

"Under the traditional system, each ild might have a different part of the ible to study, making it impossible r the parents and children to work gether as aunit in preparation for the llowing Sunday. Frequently, the arents may even be unaware of the ssignments."

In the home, where discussion of re-gious issues has become almost ex-nct, according to Prof. Streng, be-ause so much of the education has een taken over by special agencies of ıe church, the class assignments pro-ide a springboard for discussion of hristian topics.

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utheran Pastors Protest ttacks on Private Schools

Quincy, Mass.—Attacks upon private chools were protested in a resolution dopted here by the New England Pas-oral Conference of the Lutheran Church-Missouri Synod.

The statement said the ministers ere "grieved by the indiscriminate ttacks on religious and private schools recipitated by" the comments of Pres-dent James Bryant Conant of Harvard niversity in a speech before the re-ent convention in Boston of the merican Association of School Ad-inistrators.

Asserting that the Missouri Synod upports 2,000 day schools where some 100,000 children are taught to be ood citizens," the resolution said:

"We recognize the need and great alue of public education and, as Christians, gladly pay taxes for its support and seek every possible way to improve the public school system of our nation.

"However, we should like to point out that the public schools are forbidden by law to supply the moral and religious training which, we are convinced, our children need.

"We also recognize the value of other private schools to supply the special educational needs of others and as a factor in keeping our public school system from falling under a totalitarian thought-control by the government or one of its agencies."

Lutherans Hold Conference on Industrial Workers

Cleveland, O.—The need for the Lutheran Church to take a greater interest in management-labor relations and to seek a better understanding of the man in industry was stressed here at a Lutheran Conference for Pastors Ministering to Industrial Workers.

In this day of industrial progress, it was pointed out, the clergy should be well-informed and should stand ready to serve both industry and labor.

Participants in the two-day meeting agreed that in this field "it is not the

Provide "Education Money"
the LUTHERAN MUTUAL WAY
Lutheran CHILDREN AND THEIR FUTURE
Thousands of men and women who have contributed to our country's development and progress, owe their education to the foresight and sacrifice of their parents.
Many parents specifically included "education Money" in their life insurance plans.
For many other families the life insurance income left by the breadwinner took care of needs at home, freeing sons and daughters to continue on with school.
If you have failed to plan as yet, for the education and future financial security of your children, ask your local LUTHERAN MUTUAL REPRESENTATIVE to present a program designed to fit your individual requirements.
This attractive and informative folder fully explains "Lutheran Mutual Insurance Plans for all Lutheran Children," Get your copy now.
MAIL THE COUPON TODAY
OLD LINE LIFE INSURANCE FOR LUTHERANS
Lutheran Mutual
LIFE INSURANCE COMPANY
HOME OFFICE • WAVERLY, IOWA
Mail me your folder "Lutheran Children and Their Future"
Name
Age
Address
City
State

primary function of the Church to impose a new law that binds, but to instill a new spirit that frees; not to arbitrate disputes, but to prevent them; not to criticize, but to lead."

The conference, held under the auspices of the Division of American Missions of the National Lutheran Council, was attended by thirty selected pastors from the east and midwest. It was believed to be the first meeting of its kind ever held by the Lutheran Church.

Speakers included C. A. Bergan, director of Organization and Personnel Division, Atomic Energy Commission, Atlanta, Ga., who discussed basic principles in labor-management relations.

Robert I. Wishart, president of the Hennepin County Industrial Union Council, Minneapolis, Minn., spoke on the man in industry, and the Rev. Bernard Spong, pastor of Bethlehem Lutheran church at Gary, Ind., on ministering to the worker in industry.

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Japan International Christian University Dedicated

Tokyo—Prominent clergymen, lay leaders and diplomatic representatives of several nations participated in the dedication of the Japan International Christian University at ceremonies on the university campus at Mitaka, near here.

The university, which expects to open its doors to students in April, 1953, was made possible by the support of 14 American Protestant denominations and the National Council of Churches in the United States, which have raised more than $2,000,000 in the U. S. and Canada toward a goal of $10,000,000. The support has been channeled through the Japan International Christian University Foundation in New York.

Dr. Franklin Clark Fry, of New York, president of the United Lutheran Church of America and vice-president of the National Council of Churches, made the principal address at the ceremonies as the official representative of the National Council.

He said that the university symbolized a great deal more than a joint enterprise of Americans and Japanese.

"It represents a forward step in the cultural integration of the West and the East," he said, "and it provides a chance to share the spiritual treasures of many nations.

—0—

First Sports Chaplain Appointed in Norway

Oslo—The State Lutheran Church of Norway has appointed the Rev. Tron Tronsen as sports chaplain to the dioceses of Oslo and Tunsberg.

Mr. Tronsen becomes Norway's first chaplain to sportsmen and possibly the first Protestant chaplain of the kind anywhere. He will begin his work by undertaking a tour of sports clubs in company with Birger Ruud, Olympic ski jump champion in 1932 and 1936 and one of Norway's greatest athletes.

"The initiative for this move came from the sports world itself," Mr. Tronsen told church and sports leaders at a conference here which he headed as chairman.

The 30-year-old chaplain is himself well known in Norwegian athletics as an outstanding pole vaulter and soccer player.

For the past three years he has been a maritime chaplain at seamen's churches maintained by the Norwegian Lutheran Church in North Shields (Tynemouth), England, and Gothenberg, Sweden.

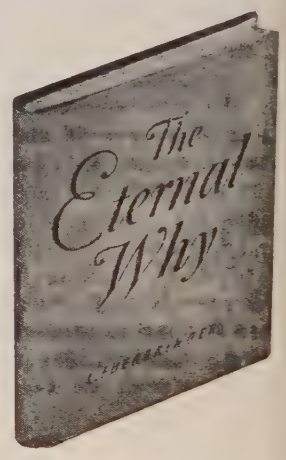
—0—

United Lutherans to Launch Work Among Negroes

Hickory, N.C.—The first home mission work among Negroes ever undertaken by a United Lutheran Church synod in the South will be launched by the North Carolina Synod, it was decided here at the synod's annual convention.

An Exegetical Work That Answers A Timeless Question

THE ETERNAL WHY



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recommendation by the synod's
ne mission committee said that such
rk "has been sadly neglected for
re than a century" and that South
synods had "a prime responsibili-
to take the lead in promoting it.
he recommendation was unani-
usly endorsed by the convention.
t was decided that congregations or-
ized under the program would be
posed wholly of Negroes, in ac-
dance with the practice in the
th. However, pastors and lay dele-
es from such congregations will, in
ping with Lutheran policy, have
ll fraternal standing" at all synod
etings and other church programs.

—0—

**ldiers to Buy Carillon for
ıstrian Lutheran Church**

Vienna—American soldiers attend-
g Protestant services conducted by
aplain Austin Stiles in Christ Lu-
eran church at Salzburg have given
re than $500 in six weeks toward
ying the church a new electric caril-
n.

Capt. Stiles, a native of Dallastown,
., said the carillon purchase had
en decided upon to express the sol-
ers' gratitude to the congregation for
rmission to use the church each Sun-
y. Christ Lutheran is the town's
ly Protestant church.

Although normally no collections are
ken at U. S. Army chapels, the chap-
in said, it was decided to invite con-
ibutions at the services toward pur-
ase of the gift.

Originally, it was hoped that the
al of $1,000 could be reached by
hristmas, Capt. Stiles said, but it
w appears that the carillon purchase
ill be made possible by July 1.

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**ıdiana Governor Named
utheran Layman of Year**

Cleveland—Gov. Henry S. Schricker
Indiana was named Lutheran lay-
an of the Year by delegates to the
venth annual convention of the Na-
onal Federation of Lutheran Clubs
ere.

The Federation's Lutheran Club of
ıe Year award went to the Lutheran
ervice Club of Indianapolis which is
second time winner, having been
imilarly honored last year.

A featured speaker at the convention
as U. S. Senator Alexander Wiley of
Visconsin (R.)

"Too many people are guilty of ar-
ested development," he said. "Too
many have failed to make progress and
have failed to change with the chang-
ing times."

At the same time, Sen. Wiley stress-
ed, "the eternal verities" must not be
overlooked.

"We must recognize the new realities
of the atomic age while keeping in
mind the eternal verities," he said.
"Today we have with us, as ever be-
fore, the age-old spiritual verities and
these include the brotherhood of man
and the fatherhood of God.

"These verities are the bedrock of
Martin Luther's philosophy and that of
every other great religious reformer,
prophet, seer and sage."

**Church Founded by
Muhlenberg Marks 200 Years**

Conshohocken, Pa.—St. Peter's Evangelical United Lutheran church, one of several founded by the Revolutionary patriot. Henry Melchior Muhlenberg, observed its 200th anniversary here.

Among those at the services in the little stone church were Governor Fine of Pennsylvania; Raoul Blondeau, French counsul in Philadelphia, and Presiding Judge Harold Knight of Montgomery County.

The first judge of the county was Frederick Muhlenberg, a direct descendant of the patriot.

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by

S. M. Becker

and

Arthur J. Seegers

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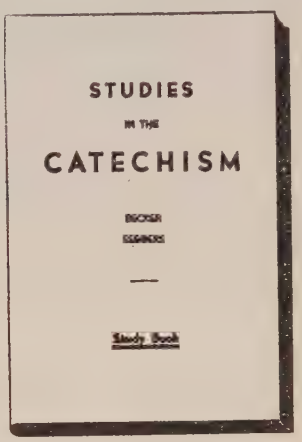

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New Mississippi Law Protects Congregational Property

Jackson, Miss.—Governor Hugh L. White has signed into law a measure enacted by the Mississippi legislature which vests the titles to real church property in local congregations.

Rep. Edwin White of Lexington, author of the measure, said that it will insure the propery rights of local congregations opposed to a projected merger of Presbyterian denominations.

(The denominations now discussing merger are the Presbyterian Church in the U.S.A, the Presbyterian Church in the U.S. (Southern), and the United Presbyterian Church.)

Before passage the bill was amended to eliminate the possibility of its applying to Methodist churches which carry the Methodist "trust clause" in their deeds.

Consideration of the measure had not been expected at this session as it was slated for the non-controversial calendar but was transferred to the controversial calendar on the objection of Rep. George S. Carruth, a Methodist steward of Pike County.

The new law amends a 50-year-old statute, section 5350 of the Mississippi Code of 1942. Section 5350 defines the organization of (legally recognized) religious societies and declares that each local congregation "shall be a distinct and independent society", capable of suing and being sued.

It adds the following provision which becomes effective immediately:

" . . . The title to the real property heretofore owned by it (a religious society) shall thereupon vest in the society as hereunder organized, and shall not be divested out of the same, or encumbered, except by a deed, deed of trust, or mortgage, duly executed under the authority of a resolution adopted by a majority vote of the members present at a meeting duly called for that purpose, at which meeting at least twenty per cent (20%) of the members in good standing of such organized society must be present."

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Court Bars Public Funds To Nun Teachers

St. Louis, Mo.—Circuit Judge Emmett J. Crouse of St. Joseph, Mo., has ruled against the use of public school funds for the support of Roman Catholic nuns as teachers.

Judge Crouse said he had decided in favor of the plaintiffs (public school patrons) in a suit to restrain two Franklin County, Mo., school districts from employing nuns as teachers. He added, however, that it would be several days before he hands down his final order in the case.

The court's decision will be filed with the circuit clerk of Franklin County at Union, Mo. It will then be made public.

Seven Franklin County taxpayers were the plaintiffs. They charge that the use of public tax money t pay the salaries of nuns as teacher violated provisions for the separatio of Church and State in both federa and state constitutions.

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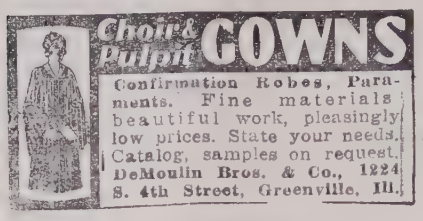
Methodist Bishops See Rise of Sects

San Francisco—The so-called Pro testant sects which once made their ap peal to the socially-disadvantaged an attracting a larger number of middle class families, according to the bishop of The Methodist Church.

These sects were identified in th bishops' episcopal address to th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urch's General Conference here as se "of an intensely evangelistic type, ongly Bible-centered and frequently ocalyptic, emphasizing the Second ming of Christ."

"It may be worthwhile," said the shops, "to remind our modern Meth- ists that the Church they inherited d its origin among the socially dis- ssessed and was regarded as an un- spected 'sect' in both England and merica.

"In seeking the explanation of the nenomenal growth of these small con- rvative groups, we do not have to ok far. Many of them exhibit the naracteristics of early Methodism. Is eir secret not to be found in their al for God and their Church, their creasing evangelistic fervor, their re- onse to Bible-centered preaching, eir tie-up of emotion with religious xperience, their unquestioning accep- nce of certain fundamental doctrinal mphases, and last of all, their almost niversal expectation and requirement f tithing upon the part of all their embership?

"Without doubt they have their eaknesses and shortcomings, and w among us would want to work ver Methodism into the conservative attern of these religious enthusiasts. ut we are not as smart as we think e are if we do not seek to learn from hem the basis of religious response mong the common people and adjust ur approach to their felt need. If we o not, we have forgotten the stories f George Whitefield and John Wesley nd Francis Asbury."

—0—

utherans Launch Drive or Farm Commodities

New York—A campaign has been aunched by Lutheran World Relief, nc., in agricultural states of the mid- vest, southwest and northwest to col- ect farm commodities for distribution o needy persons overseas.

Bernard A. Confer, administrative ecretary, said Lutherans in these reas participated in the Christian Ru- al Overseas Program (CROP) when it as sponsored jointly by Lutheran World Relief, the National Catholic Welfare Conference and Church World Service of the National Council of Churches.

That three-way partnership was dis- solved early this year, he said, and the Lutheran World Relief program is "separate and distinct" from CROP, which now is being carried on by Church World Service alone.

"In many lands food is scarce and thousands upon thousands of people still are going hungry," Mr. Confer said. "Our program offers an effect- ive channel for Lutherans to enable their Church to extend its ministry ov- erseas."

A number of parishes in each area will be grouped together with the aim of filling one freight car with a single farm commodity, Mr. Confer said. Items to be solicited will be determin- ed by the variety and quantity of crops grown in the area.

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Supreme Court Upholds Released-Time Program

Washington, D. C.—In a 6-3 decision, the United States Supreme Court up- held the constitutionality of the releas- ed-time program of religious education practiced by the public schools in New York.

Under the program, children are re- leased from public schools one hour a week to attend religion classes off school premises with the permission of their parents.

The majority opinion was written by Justice William O. Douglas. Agreeing with him were Chief Justice Fred H. Vinson and Justices Stanley Reed, Harold H. Burton, Tom C. Clark and Sherman Minton.

They held that the program, set up under state law, does not violate the principle of Church-State separation as guaranteed in the First Amendment of the Constitution. In this connec- tion, Justice Douglas said that the New York plan has neither prohibited the "free exercise" of religion nor has made a law "respecting an establish- ment of religion."

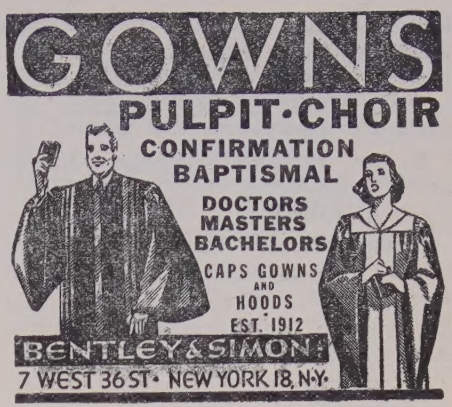
Justice Douglas stressed that there is no constitutional requirement which makes it necessary for government to be hostile to religion "and to throw its weight against efforts to widen the effective scope of religious influence." He held further that there was no coer- cion in the released-time program.

The majority decision also said that the New York plan was different from the Champaign, Ill., program which the Supreme Court declared illegal in March, 1948, on the demand of Mrs. Vashti McCollum.

In the McCollum case, Justice Doug- las said, religious instruction was given in public school buildings and the high court opposed this use of tax-supported property for disseminating religious training. In New York, however, he said, the released-time program in- volved neither religious instruction in public school classrooms, nor the ex- penditure of public funds.

Dissenting opinions were written by Justices Robert H. Jackson, Hugo L. Black, and Felix Frankfurter. They criticized the majority primarily for differentiating the McCollum case from the New York issue.

The case challenging the released- time plan was carried to the Spreme Court by two Brooklyn parents, Tes-



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sim Zorach, a Protestant, and Mrs. Esta Gluck, a Jew, after the New York Court of Appeals upheld lower courts in their ruling that the program was not unconstitutional.

In the majority decision, Justice Douglas discussed the scope of the First Amendment.

"There cannot be the slightest doubt," he said, "that the First Amendment reflects the philosophy that Church and State should be separate. And so far as interference with the 'free exercise' of religion and an 'establishment' of religion are concerned, the separation must be complete and unequivocal."

However, he added, "the First Amendment does not say that in every and all respects there shall be a separation of Church and State. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other . . .

"Otherwise the state and religion would be aliens to each other—hostile, suspicious, and even unfriendly. Churches could not be required to pay even property taxes. Municipalities would not be permitted to render police or fire protection to religious groups. Policemen who helped parishioners into their places of worship would violate the Constitution.

"Prayers in our legislative halls; the appeals to the Almighty in the messages of the Chief Executive; the proclamations making Thanksgiving Day a holiday; 'So help me God' in our courtroom oaths—these and all other references to the Almighty that run through our laws, our public rituals, our ceremonies would be flouting the First Amendment.

"A fastidious atheist or agnostic could even object to the supplication with which the court opens each session: 'God save the United States and this honorable court."

—0—

See Supreme Court Decision Victory for Parents

New York—Several religious leaders here hailed the U .S. Supreme Court decision upholding the released-time religious education program in New York as a victory for parents.

Under the program, children are released from public schools one hour a week to attend religion classes off school premises.

Dr. Erwin L. Shaver, executive director of Weekday Education for the National Council of Churches, said "the court has sustained an historic concept of democracy— the right of parents to direct the education of their children—one of the inalienable rights with which they are endowed by their Creator."

Dr. Shaver said the high court's decision "gives the green light to released-time education which is already carried on in more than 3,000 cities, towns and hamlets across America."

"With new courage," he added, "the thousands who have given consecrated service to released-time education will redouble their efforts to make the program both legally and educationally valid."

Charles H. Tuttle, chairman of the Greater New York Coordinating Committee on Released Time of Jews, Protestants, and Roman Catholics, also hailed the decision asa parental victory.

"This decision," he said, "is a welcome reaffirmation of the basic principle that in this free America the child, even when in public school, is not the child of the State but of the parent; that religious freedom does not cease at the public school's door; and that the Church is not a poor relation in the house of the State. This decision excludes any general power in the federal or state government to standardize in secularism the children of America."

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Episcopal, Methodist Commissions Working on Intercommunion Plan

San Francisco— Unity commissions of The Methodist Church and the Protestant Episcopal Church are hoping to work out a plan for intercommunion as basis for eventual organic union of the two bodies, it was reported here at the Methodist General Conference.

A report on the negotiations which have been conducted by the two commissions was given here by the two chairmen, Episcopal Bishop Stephen E. Keeler, Minneapolis, and Methodist Bishop Ivan Lee Holt, St. Louis.

The Methodist delegates were given a 58-page booklet jointly prepared by the two commissions which outlined the history of the two church bodies including their common origin in the Church of England. The booklet contained, side-by-side, texts of the sacraments, rites, ceremonies and articles of religion in the two Churches.

The report of the study, also to be presented to the Episcopal General Convention in Boston next September, "startingly reveals the common heritage of our communions," the two chairmen said in a foreword to it.

In a verbal report to the Methodist delegates, Bishop Keeler said he wished that the prelates of the Church of England "had been a little less worldly" at the time of John Wesley. If they had, he said, the whole Methodist movement could have been kept with the Church of England.

"When Wesley left the Church England—only he didn't leave—h took the stove with him," Bishop Kee er said in apparent reference to th evangelical warmth of Methodism.

Bishop Keeler cited a statement b Dr. Geoffrey Fisher, Archbishop Canterbury, that Anglican churchi should establish intercommunion wi other church bodies before they se organic union with them.

"It is following the line of intercom munion that our two Churches (Epi copal and Methodist) are moving Bishop Keeler said.

"I bespeak charity, patience and co fidence for our two unity commissio as we further explore the possibiliti of intercommunion," he said.

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Criticizes Plans for Union of Episcopal, Methodist Churches

Milwaukee, Wis.—Proposed steps t ward union of the Protestant Episcop and Methodist Churches were sharp criticized by the Living Church, unc ficial national magazine publish here which reflects the views of "hi church" Episcopalians.

The editorial predicted strong oppo tion to such a union by the "Angl Catholic" wing of the Episcop Church.

Much alarm has been caused amo church people by a report on the pr posed merger presented at the rece General Conference of The Method Church in San Francisco, the Livi Church said. Episcopal and Method unity commissions reported there th "early steps leading to full intercom munion" seemed feasible.

"It will probably be 100 years befo any such steps should be seriously co sidered," the Living Church stated.

"Some Methodists and some Episco alians could happily enter upon inte communion today," it said. "But ot er Episcopalians . . . could nev conscientiously take a step so definit ly moving the Episcopal Church out the Catholic famliy of Churches a into the Protestant family.

"The publication of this first repo of negotiations with a great Protesta Church reminds us of a sad and bitt decade from 1937 to 1946 during whi the Episcopal Church came close breaking in two over the question unity with the Presbyterian Church the U.S.A."

The editorial noted that intercom munion with the Polish National Cat olic Church had worked out easily b cause they were agreed on "Catho fundamentals."

"But to propose intercommuni

th a Protestant Church," it said, ıay give to Protestant negotiators e wholly erroneous idea that the ıiscopal Church is receding from its sistence upon agreement in the Cath-c faith and Catholic order and sac-mental life as a pre-condition of in-r-communion."

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ethodists Oppose ROTC nits in Church Colleges

San Francisco—Methodist colleges ere advised by The Methodist ıurch's General Conference here that e installation of Reserve Officer raining Corps units in church col-ges is "in violation" of the principle Church and State separation.

The advice was contained in a re-ort on "The Church and War and eace" adopted by the General Con-rence.

"Since Christianity and war are ut-rly opposed," the report stated, "the hurch . . . must not become the gent of any government for its furth-rance. The task of the Church is ealing, reconciliation, removal of pre-ıdice and hate, cementing of bonds f brotherhood and exalting God . . . his task it cannot perform if it be-omes a partisan in international con-lict and destruction."

The Church has a "unique and God-iven responsibility" in achieving eace, the report said, since it "in a ınique way holds in its keeping the ıoral and spiritual forces for a peace-ul world."

While reaffirming the conviction hat war is not inevitable, the report aid that "neither is peace inevitable nd its cost is patient, continuous ef-ort at international cooperation. Our est political hope of peace lies in the Jnited Nations."

"The United Nations," it continued, if peace is to be achieved, must be de-reloped into a world federation of na-ions. To insure such investment of ıational sovereignty as will lay the oundations for permanent world co-peration and peace, we must first have ı wider recognition and acceptance of God as sovereign over all nations.

"We call for revision of the United Nations Charter in such manner as to enable that body to enact, interpret and enforce world law against aggres-sion and war."

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70 Churches Name Delegates to Lund Conference

Geneva—Some two hundred and fif-ty delegates from Churches of differ-ent traditions in many countries will attend the third World Conference on Faith and Order to be held at Lund, Sweden, August 15-29.

An announcement by the World Council of Churches, which will spon-sor the conference, said the Lund ses-sions "are expected to prove a land-mark in the Churches' continued quest for unity."

Already, the announcement said, 70 Churches have appointed official dele-gates to attend the conference. They will come from countries as far afield as Australia, India, New Zealand, Den-mark, France, Germany, Greece, Italy, Finland, the Netherlands, Norway, Switzerland, the United Kingdom, and the United States.

Invitations to the conference have been sent to Churches in 43 countries. Among those invited are the Orthodox Church and the Free Churches in Rus-sia, but no acceptances have been re-ceived from them.

The Lund conference is the third of a series of world conferences on Faith and Order. After a preliminary gath-ering at Geneva in 1920, the first world conference was held at Lausanne in 1927, and the second at Edinburgh in 1937.

The Roman Catholic Church, which decided to take no official part in those earlier conferences, had unofficial ob-servers at the Edinburgh meeting. The Faith and Order Commission of the World Council of Churches has ex-pressed the hope that unofficial Roman Catholic observers may find it possi-ble to attend the Lund conference.

Delegates to the conference will con-

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Wm. F. Kraushaar, President

sider, in three separate sections, reports on "The Doctrine of the Church," "Ways of Worship," and "Intercommunion." These reports were prepared and have already been submitted for study to the Churches by three theological sub-commissions set up after the Edinburgh conference.

Social and cultural factors aiding or impeding Church unity will be studied in the three sections. A preliminary report on these factors was drafted at an unofficial gathering of theologians and historians held at the World Council's Ecumenical Institute at nearby Bossey last fall.

Reports of the three theological subcommissions have been issued in pamphlet form by the Student Christian Movement Press, London. Larger volumes of theological essays in support of these themes have been published by the same firm.

Archbishop Yngve Brilioth, Primate of the Lutheran Church of Sweden, who is chairman of the Faith and Order Commission will preach at the Lund conference service on August 24.

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Bequests for Masses Not Tax-Exempt, Wisconsin Court Rules

Madison, Wis.—Money bequeathed for the purpose of saying Roman Catholic Masses for deceased persons is not exempt from state inheritance taxes, the Wisconsin Supreme Court ruled here.

The high court took the position that "a Mass is clearly a performance of a religious purpose or service for or in behalf of persons designated."

"Nothing in the law," it ruled, "can be said to be descriptive of bequests for Masses, and the law, by its terms, would not cover bequests for such purposes made to individuals."

The ruling came in a case brought by the State Department of Taxation which appealed from a decision in Kewaunee County Court of September, 1950.

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Michigan High Court Bars Church from Residential Area

Lansing, Mich.—The Michigan Supreme Court ruled here that First United Presbyterian church in Detroit could not construct a new church edifice in a residential area of that city.

The opinion, stemming from a suit brought by 13 landowners in the neighborhood where the proposed church was to be built, said that "a church obviously is not a nuisance, but it still may not force its way into an area restricted to residential use."

The church had appealed a decision of Circuit Judge Lila M. Nuenfelt last April, forbidding construction of the new edifice. At the time, the church people claimed that Judge Nuenfelt's ruling was based on a nuisance issue.

On their part, the plaintiffs contended that the history of the area dates back to 1913 when the section was marked off for residential use. A covenant, written up at that time, they said, stated that this tract of land would not be used for any commercial purposes.

First United Presbyterian church bought a parcel of property in the area without receiving the covenant restricting the land to residential purposes.

In placing their suit with the state, the landowners claimed that although the church was not commercial, it would "attract parking problems, bring about unnecessary noises, and otherwise upset the privacy of the residences in the area."

The court maintained that although the church was not classified as commercial, the church could interfere with the "sanctity" of the residences in the area.

Dr. G. Merrill Lenox, executive director of the Detroit Council of Churches, called the decision "surprising and disappointing." He indicated that his organization would support First Presbyterian church if it decides to appeal to a higher court. The Council had helped in selecting the location for the new edifice.

The Michigan Catholic, official journal of the Archdiocese of Detroit, commented editorially several months ago that "to us the issue appears to be a case of God vs. anti-God."

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Detroit Church Can't Afford Zoning Appeal

Detroit—Dr. Howard D. McCalmont, pastor of First United Presbyterian church here, said his congregation could not afford an appeal against a recent Michigan Supreme Court decision which enjoined the church from erecting a new building in a residential area of the city.

"We can't afford to carry this thing any further. It already has cost us two years time and a large amount of money," Dr. McCalmont said.

"If the decision becomes a precedent —and you know how courts like to use precedents—any church building project might be stopped by two or three families in the neighborhood who object to its erection.

"One thing about this fight is that all church groups have been behind us, the Lutherans, Methodists, Catholics and others. They realize the decision affects all church groups in Michigan and might have national repercussions."

Protestant Editors Oppose UMT

Washington, D. C. — Opposition to compulsory universal military training was reaffirmed by the Associated Church Press at its 33rd annual meeting here.

Nearly 100 Protestant editors in attendance at the three-day session voiced unanimous belief that the proposal for a peacetime military program "has no relation to the prosecution of the present defense effort."

UMT, they said further, "actually constitutes a permanent form of rearmentation which is utterly inconsistent with the democratic process."

Therefore, the editors said, they approved the "stalwart opposition" to UMT which has been carried on in their respective church bodies.

The action of the church press group was taken a few hours after Mrs. Anna M. Rosenberg, Assistant Secretary of Defense, had urged the editors to support Universal Military Training.

At a "briefing" conference on the American defense program, held at the Pentagon, Mrs. Rosenberg said that in view of the world situation the United States must either maintain a huge army or a small standing force with a large citizens reserve.

Because of the recent defeat of UMT in Congress, Mrs. Rosenberg warned that "we will have no one to call" in case of national emergency." As a result, she said, it will be necessary to depend on those who have already served their country in World War I and II.

Mrs. Rosenberg defended the proposal to train 18-year-olds on the grounds that it would be less of a sacrifice for them to undergo military service than it would be for older men who have already served and who have family responsibilities and important positions in business or industry.

In her informal remarks on this point, Mrs. Rosenberg said nothing to indicate awareness that the church periodicals represented in her audience were leaders in the fight against UMT.

Instead, she told the editors that there was "a great deal you can do about it" to make the country aware of the situation, stressing again that the choice lies between a huge army or a small standing force with a well-trained reserve.

Mrs. Rosenberg said the views of the church editors and the Defense Department were the same in that "we are all working to achieve peace."

"We hope for peace and pray for peace," she said, "but unfortunately here we must prepare for peace by utilizing the ways of war."